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CHRISTIAN EVANGELISM

J·V·COOMBS

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CHRISTIAN EVANGELISM

BY

J. V. COOMBS

Author of "Campaigning for Christ" and "Religious Delusions."

THE STANDARD PUBLISHING CO.
CINCINNATI, O.

c1908

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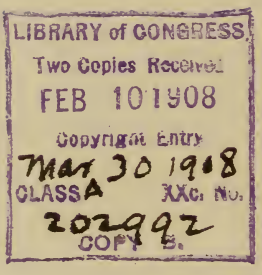

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PREFACE

In preparing this book, I have read about four thousand pages of evangelistic literature. I have been convinced of two things:

1. That in these books there is much chaff and little wheat. Like the Frenchman's razors, they are made to sell, not to be used. A few drops of thoughts are diffused into an ocean of verbosity. Much of the material is theological discussion that has no bearing upon evangelism. Emotionalism takes the place of common sense. These frenzied religionists tell the soul-winner to wait for power from on high. To the seeker they say, "Trust, wait, and God will speak to you." It would be just as sensible for a hungry man to wait and trust for food. If you want to appease the hunger of a starving man, carry food to him. Nothing else will save him. God has ordained that food will appease hunger, and water will quench thirst. He has as certainly ordained that the gospel is the power that will save sinful men. Instead of the soul-winner waiting for power, let him appropriate the power which God has given him. The Bible is a magazine of power, and we must use it to save men.

To many of these writers, New Testament evangelism is a stranger. They reverse God's plan. They say, "Get the Spirit and come to Christ." The Bible says, "Come to Christ and get the Spirit." Freaks, fads, follies and fakes should not displace the simplicity of the gospel. In a few words in the Sermon on the Mount, Jesus gave the great social law that will redeem the world. When this social law, "Do unto others as you would have others do unto you," is obeyed, there will not be one sinful man on earth. Poverty, sorrow and sin will be no more. In a few simple words Jesus told men how to enter the kingdom. This message he tells us to carry to dying men.

2. The second conclusion is: Most of the men who prepare the evangelistic literature have never been in the fight. It is again a British general telling a young buckskin how to fight. Braddock went down in defeat, but Washington made it possible for the Stars and Stripes to wave over the land of the free. These compilers are generally editors in their easy-chairs, preachers with burnt-out enthusiasm, or college professors with their icebergs of formality and icefields of indifference. If it were not serious, it would be amusing when we hear these men, who have never fought one evangelistic battle,

telling how to *conduct* and *promote* a *revival.* Periodically some novice springs into the evangelistic arena and attempts to preach the *"New Evangelism."* Behind their breastworks, they fire a few blank cartridges, run up the white flag, and declare that the rank and file would not support their great forward movement. If they would load their guns with New Testament powder, and fire them with Christian enthu siasm, the foe would put up the white flag.

Some ten years ago I sent "Campaigning for Christ" on its mission of work. It has gone into thousands of homes. Perhaps no book on this subject has had a wider reading among our people. But I find this book has been used where I never intended it. It has been used as a class-book. "Christian Evangelism" is prepared for two purposes:

1. To give the best information possible on evangelism, and teach the soul-winner how to reach men under the various conditions in which they are placed.

2. To be used as a class-book. I give ten lessons on training workers, and ten on New Testament study. A careful study of these twenty lessons will give the Christian worker a valuable preparation for soul-winning. An acquaintance with God's word will give strength and power

to any one. "Study to show yourself approved of God" is the instruction from Paul. The Christian life may be summed up in three words: COME, ABIDE, Go. To the unsaved, the Bible says, "Come to Christ;" to the untrained, "Sit at the feet of Jesus until you are filled with truth;" to the soldier of the Lord, "Go out and bring back the lost." "I am the way, the truth, and the life." That these pages may be read by the thousands, and inspire Christians to better service, is the hope of the author.

Trusting that "Christian Evangelism" will receive the same favor that the companion volume, "Campaigning for Christ," has received, I send this little volume forth to work where I can not go.

J. V. COOMBS.

DANVILLE, Ind., Jan. 1, 1908.

INTRODUCTION

In this day, when men are specializing in every vocation, it is indeed gratifying to see a book on Christian evangelism, by a Christian evangelist. It might be interesting, but more probably amusing, to hear some Jap., of the regular rank and file from either army or navy, instruct Admiral Togo as to how to win a great naval battle, but I must say personally I would rather hear the admiral inform the other man as to how it was done.

Unfortunately, nearly all the instruction given to the evangelists in the Christian Church has been of the above nature. Upon both national and State programs, and in county and district conventions, much of the instruction on evangelism has been given by men who have never held a great meeting, and sometimes by one who has never permitted a great meeting to be held in his church. It is perfectly proper for a pastor to speak for the pastors, and point out the place and power of a pastor in a great campaign; of the necessary preparation, the power of prayer, personal work by the membership, etc. But a great general must not only know the strength of his forces and have command

of the same, but he must know the field where the battle is to be fought. A doctor must not only know the condition of his patient, but also the contents of his medicine-case. It is certainly inspiring to know that we are now to have a book of instructions from one who has not only been in, but led in, the battle. Evangelist J. V. Coombs knows men, and he knows more, he knows methods—not theoretical, but practical. He has been in the thick of the fight, and has won many great victories. He comes to the front with this book, not as a young novice, but as an old veteran in the cause of evangelism. I have not read the book, but I have seen the table of contents, and, judging from my acquaintance with the author and knowing his experience and ability in the field wherein he has thus far devoted the best efforts of his life, I can truthfully say I am profoundly thankful that such a book is to come from such a source, and trust that it will be used for the glory of God and the salvation of men.

Soul-winning can never be secondary to anything. There is no greater vocation, there is no grander work. The slogan of the Great Commission is, "Make Disciples." Nothing else should ever have the precedent. To be sure, the church must take care of its orphans, must remember

the sick and afflicted, the aged and forgotten, establish colleges and universities, build up the societies within the church, tighten the stakes and let out the ropes. But no pastor or church must ever simply do chores, make the church a wheel within a wheel, and become self-centered. Such a church must of necessity die out. It has been truthfully said that "the church must be a goer or it is a goner." Every organization within the church, and every effort by the church, must be efforts in the one direction—*to make disciples.*

The trouble all along has been that men have interpreted the Great Commission as though it was only intended for those to whom it was spoken or to the disciples of the first century. It is as much a command in this twentieth century as it was in the first. To us, to each of us, and to all of us, the Lord Jesus is saying personally, "All authority hath been given unto me in heaven and on earth. Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit." Let us restore his authority in the church, and let the whole church keep the Great Commission and evangelize the whole world, as he has commanded us.

CHICAGO. CHAS. REIGN SCOVILLE.

CHRISTIAN EVANGELISM.

CHAPTER I.

CHRISTIAN EVANGELISM.

Christian evangelism is the divine art of proclaiming the gospel in such a manner that men and women will turn to Christ and be saved. The parting command of the Captain of our salvation was, "Go ye into all the world, and preach the gospel to every creature." The church has been slow in carrying out this emancipation proclamation.

We are told that this is an evangelistic period. We may be on the threshold of an evangelistic period, but the great awakening has not yet come.

I went into the forest one morning before daylight. Everything was as still as death, not even a leaf stirring. Then far away I heard a little twitter. Then a bird in the treetop sang out sweetly. This woke up another, and that, another. Finally the choral outburst came and the whole forest was full of sweet melody. We

have heard a few feeble notes in evangelism. Here, fifty; there, one hundred; and again a thousand, have come to Christ. But the great shout of victory has not yet come. But it will come when all of God's people are one, and the only test of admission into Christ is a complete surrender to our Lord and Master. Then thousands will sing the new song

Christians everywhere are turning toward evangelism. He who is not interested in evangelism is living in the past. He belongs to the period of mental and religious stagnation. If we discern the signs of the times, another great awakening is near at hand. What will this revival be? The revivals of the past have not struck the keynote of Christian evangelism.

The revival under Jonathan Edwards was that of fear. The great revival of 1803 and 1804 was a revival of emotion and religious frenzy. Men and women sang, prayed, shouted, cried, saw visions, heard voices, swooned, and became unconscious. Preachers rejoiced over these semi-hypnotic faintings, and called these manifestations, conversion.

The great revival of 1857 was a revival of excitement and feeling. Joy was the great theme for sermons. This ecstasy soon passed, and the lasting results were few. All these revivals, as

well as the revival of 1875 to 1880, were defective. The transforming power of the gospel was not fully preached. As we are supposed to be on the verge of a new era in evangelism, what will this revival be? Some tell us it must be an ethical revival. Others clamor for a social revival, while others shout, "Give us an old-fashioned revival,-in the old-fashioned way!"

We hear much about the old and the new evangelism. I pray not for a new evangelism, and plead not for the old evangelism. We can not have a new evangelism without a new evangel, and a new evangel presupposes a new Christ. We plead for the evangelism of the New Testament. It is neither old nor new. It is founded upon the Rock of Ages. It is ageless. To add or subtract is to make it fruitless.

CHRISTIAN EVANGELISM WILL PROCLAIM TWO FACTS:

1. The first, that Christianity is a perfect and final revelation from God. The finality of Christianity found no place in the preaching of the revivals of the past. The preachers prayed for special powers and looked for outward manifestations.

This age must proclaim this fact: God has said all he has to say on the plan of salvation.

In the past he spoke to us by the prophets, but in these last days he has spoken to us by his Son, whom he has appointed heir of all things. God has expressed his will through his Son, and all he has to say on redemption he has said in Jesus. Any so-called new revelation is in conflict with the teachings of Jesus, and should be rejected.

2. The second point is: That when we admit that Christianity is God's final revelation to men, we are ready to accept the New Testament as the authoritative expression of God's will to men. We will no longer hear men talk about inward light and new revelations. Feelings, inward light and inward conscience will not be the courts of appeal, but the New Testament will be the last court of appeal in all matters of religion. All consciousness must be tested by the New Testament standard. The divine pattern will make the New Testament the highest court of appeal. We will then no more hear the folly about loyalty to Jesus being our test of fellowship, for to be loyal to him is to be true to his teachings. All we know about the religion of the Christ is found in his word. If I make only two great points in this book, let them be: The finality of Christianity and the authoritative expression of God's will in the New Testament.

CHAPTER II.

The Evangelist.

The evangelist must be an optimist. True, there is much to discourage. The world is full of sin, sorrow and crime. Ministers are indifferent, sinners are haughty, saints are heartless, churches are cold the masses are rushing on to ruin. Degradation is in the hovel; crime, too appalling to mention, is found in the marble palace. Vice lurks among the rich, and selfishness invades the ranks of the army of our Lord; and yet optimism must dominate.

Why should the evangelist not be an optimist? He has the grandest message ever given to man. He comes as a messenger from Heaven, with a free pardon for a man condemned to die. He knows the pardon, if accepted, will set the man free. It is his joyous privilege to carry this free pardon. He must induce the man to accept the pardon *this moment*. In one hour it may be too late. The eternal destiny of the man under condemnation hangs upon the immediate acceptance of this message. Hope, joy, gladness, should pervade his message.

HIS APPEAL.

He is now ready to make the last appeal. He is like the lawyer before the jury, on the last day of the trial. All the evidence is in, the instruction is given, and in a moment the case will go to the jury. Life and death depend upon this last appeal. He pleads for a verdict of acquittal. In a moment the fate of his client will be settled. Oh, what joy and gladness will come to his heart when he realizes that the man is pardoned!

The theme of the evangelist should be hope. Joy should be in every sermon. He has good tidings of great joy to tell to those in bondage. This message will open the prison gates and set free all who are condemned to die.

THE SERMON.

The evangelist should never strive to preach a deep sermon. The simplicity of the gospel converts men. The evangelist has a heavenly message. Tell it to the lost in the plainest of language. A lady said to me: "The sermon I heard last night was the deepest sermon that was ever preached in our church. It gave me great joy. It was so deep that I did not understand a word he said." That is some people's

idea of a deep sermon. I looked into a little mudhole, three inches deep. I could not see the bottom. It was muddy. Many sermons are as clear as mud. I stood on the banks of a lake in Colorado that was fifty feet deep. I could see the bottom clearly. One was shallow and muddy; the other, clear and deep. Whenever you do not understand the sermon, be assured it is muddy, and many there be that are very muddy.

The preaching should be positive, not dogmatic. No one cares for apologetic preaching. The preacher who said, "Brethren, if you do not believe in a measure, and repent to an extent, you will be damned to a degree," will never cause men to cry out, "What must we do?"

Boastful preaching will never move the masses. *I* and *me* should give way to *our* and *us*. *"Our* Father, give *us,"* not, *"My* Father, give *me,"* will gain the sympathies of the needy and helpless. A beggar asked Tolstoi for alms. He replied, "Brother, I have not a cent." "Well, you called me brother; that is better than money." The caterpillar, the small snake, the cat and dog will play bluff, and swell up to look big; but a man with a message will lose sight of self in order to deliver the wonderful story.

"Preach philosophy and men will applaud.

Preach Christ and men will repent." Paul says, "Preach the word" (2 Tim. 4: 1). The preacher who will stir the hearts of men must preach the Lordship of Jesus. Peter declared on the day of Pentecost that God had made Jesus Lord. Convince men that Jesus is Lord, and they will acknowledge his authority. In realizing that he is Lord, we will realize his word is to be obeyed in all things. Every command he gives is from our heavenly, anointed King. We should make him Lord of the home, of the legislative hall, of amusements, business, and Lord of all.

This message should be told in tender love. In the presence of the dead and dying, we forget all our rivalry and hate. Men are dying without God or hope. Carry to them, with hearts of love, the story of the cross. Point them to our loving Saviour. Preach the whole scheme of redemption.

"What must I preach to be saved?" is as important as "What must I do to be saved?" Preach to please God, not to please men. Preach in such a manner that men will make a complete surrender to Jesus. Don't fail to declare the whole counsel of God. Any compromising for present effect is disloyalty to our heavenly, anointed King.

CHAPTER III.

Personal Evangelism.

They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.—*Dan. 12:3.*

He that winneth souls is wise.—*Prov. 11:30.*

Let him know, that he which converteth the sinner from the error of his way shall save a soul from death.—*Jas. 5:20.*

The keynote in evangelism is personal effort. Every Christian should be an evangelist. We have left all to the preacher and evangelist. The preacher can reach but few. The evangelistic problem will be solved when we can wake every Christian up to the white heat of soul-winning. In the early church every member was an evangelist. Gibbon gave as the reason for the rapid increase of Christianity, "that as soon as a man was converted he ran to tell the news to his neighbor." In the first-century church the disciples went everywhere preaching the Word. Philip ran to tell the good tidings.

Personal work will win the victory. Jesus was a personal worker. He preached some of his best sermons to an audience of one. His

personal conversation with the woman at the well, with Nicodemus, with Zacchæus, Nathaniel, Matthew, the heathen woman on the coast, the sinful woman in the temple, and to the poor people beyond the Jordan, demonstrated the value of personal work. Andrew brought his brother Peter, and Philip pointed Nathaniel to Jesus. When Andrew added Peter to the band of followers, he aided in preaching that wonderful sermon at Pentecost.

The individual must reach the individual. It must be a face-to-face heart talk. The Christian should realize that he has enlisted in a mighty army whose only purpose is the conquest of the whole world for Christ. A Christian who has never brought one person to Christ should be ashamed of his religious warfare, yet scores in the church have never won a person to Christ; and, what is still sadder, thousands have never tried to win one for Jesus.

This indifference is the shame of the church. Reader, as you read these lines, stop, meditate and determine, "As for me, I am resolved to bring some one to Jesus, and I will begin work as a soul-winner at once." A young man who was dying was asked, "Are you afraid to die?" "No, I am not afraid, but I am not ready." "What do you mean?" "Here I am, thirty years

old. I have been a Christian two years. I have not won a soul for Christ. I am going to judgment empty-handed."

"Must I go empty-handed?
Must I meet my Saviour so?
Not one soul with which to greet him?
Must I empty-handed go?"

What multitudes of Christians are going down to the grave empty-handed. Oh, youth, will there be any stars in your crown?

In a sermon once in Oklahoma, I asked: "How old are you? Forty, you say? Tell me honestly, how much good have you done? How many persons have you pointed to Jesus?" A prominent lady came to me immediately, and said: "Here I am, thirty-eight years old. I have been a member of the church for twenty years. I can not remember that I have ever done one good thing in the name of Christ. I have never asked one person to be a Christian. Religiously, my life is a failure." I replied: "If your life is a failure religiously, your whole life has been misspent. Will you not begin to-day?" She replied, "I will."

WHAT THE PERSONAL WORKER MUST REALIZE.

1. He must realize that all out of Christ are lost, and are going down to death without God,

hope or excuse. He must see the great need of haste in rescuing the perishing.

2. He must realize that the gospel is the power of God unto salvation; that God has said in Jesus all that he has to say about redemption; that the gospel must be carried to the children of men, and that he is one of God's messengers, with a message to be delivered at once to dying men.

3. That if he does not carry the message to those around him, he is a traitor to his Lord.

4. He should realize that *to-day* is the time to begin, for to-morrow never comes. Now is a grand leader, but procrastination is a thief that limps behind and will take his life's blood.

WHO SHOULD DO PERSONAL WORK.

Every preacher should be a personal worker. All great evangelists have been great personal workers. Let his conversation be about Jesus. The Christian judge should point the people to that great day when Jesus will judge the world. The teacher should tell his pupils of that great Teacher who spake as never man spake, and the teacher who can not point to Jesus as pre-eminently the greatest of all teachers is not qualified to instruct your boy. The Christian engineer should take into his cab some soul hungry for

the bread of life, and tell him where his hungry soul can be fed. The groceryman, as he weighs out his goods, should ask his customers if they are ready to be weighed in God's balances. The merchant, as he measures the cloth, should tell the purchaser that God is measuring our lives. The physician, as he sees the tide of life going out, should whisper to his patient that in a moment the morning light will break on the farther shore. The superintendent of the Sunday-school should personally tell his pupils that Jesus loves them and that the great purpose of the school is to save them.

Finally, every Christian must realize that he can not be a follower of Jesus unless he takes up his cross *daily*. Let him realize that he is here on business for his King, and that the business of his King requires haste. You need not be a great conversationalist to do personal work. Moses was slow of speech, yet he led Israel out of bondage. The writer knew a crippled girl that brought many to Christ by writing tender letters to her companions.

TO WHOM SHALL I SPEAK?

It may be wise to begin with your friends, persons about your age or younger. Andrew went after his brother. At first select those that

you love and the ones that you have reason to think have confidence in you. But when you have the enthusiasm of Peter, and the love of John, you can speak to any one. I once heard a little girl say: "Mamma, won't you be a Christian?" The mother turned, kissed the little darling, and came to Jesus.

In a meeting one night a young man came forward, but did not stop to sit down till he went to two of his brothers. They all came, and fifteen other young men. It is heroic to save life. It is Christly to save souls. Get in love with Jesus, and you must win men to the Master. Never be discouraged. Plead with men and women to do their duty, as a mother begs the wayward boy to come home. No doubt Paul and Silas saw dark hours when in prison. But they sang. Be of good cheer. I like the robin the best of all birds. It sings in the dark days, and even in the rain. I like the Christian who can sing in the dark hours. Sing; don't whine. Look up, not down.

THE PERSONAL WORKER'S REWARD.

Tongue can not tell the joys that come to him who wins souls. He will be rewarded in his happiness here in this life. No Christian is happy in the divine sense of happiness till he

can say, "I have brought this lost lamb back to the fold." He will be rewarded in spiritual strength. By helping others, you help yourself. He will be rewarded because he is now ready to show others how to work for Jesus. He will be rewarded because he realizes that a crown awaits him in heaven. He will be rewarded because he can go back home and tell what the Lord has done for men.

"Go home to thy friends, and tell them how great things the Lord hath done for thee."—*Mark 5: 19.*

Winning souls is the highest joy allotted to men. I would rather spend the next twenty-five years winning men to Christ than to spend that time in heaven. Heaven will be happier for every soul that we win. Angels will rejoice.

"The Preacher and His Message."

James Small.

I have been asked by Bro. Coombs to write something for his new book, on the above theme. What shall the preacher preach? How shall he deliver the sermon? What is the ideal sermon for these days? What is the proper stuff to put into a sermon? How can I best lay the book to the hearts of the people?

These are the questions I am supposed to answer; but it is like raising a family. Those who know best how to raise boys are those who have none.

I heard once of a man who went over to a friend who had quite a family, and he said, "I want to give you some advice about raising boys." "Well," said the friend, "I understand your own boys are not all they should be." "That is just why I can give you some advice now in regard to training your boys. I see where I have missed it in raising mine." Now you can see the application is easy. It is one thing to tell a preacher how the thing is done; it is quite another thing to do it yourself. But I am to tell how it should be done, and if my reader is helped in any way, I am repaid for my effort.

1. I should put as a very first requisite, *earnestness in the delivery*. A sermon may be faultless in regard to literary structure, or in the matter of Biblical composition, and yet it may produce little or no effect upon an audience, because it is not delivered with the earnestness and emotion which are necessary in order to "grip" the congregation and stir their souls to "do something." The keynote of every sermon should be salvation; and a sermon that rouses

souls to do something is the sermon alone that accomplishes good. *Nothing great is ever born outside of passionate earnestness.*

2. The message should be hopeful. Every minister and evangelist should "go in to win." As one sits under the voice and power of those early preachers, nothing is more evident than that they "believed and therefore spoke." They *knew* the truth of their message and felt its power. They had embodied faith in immediate results from their preaching. The gospel, they believed, was the seed of faith. Men, they felt, *must* believe it when they heard it. Nor were they often disappointed in that faith. Who can doubt for a moment but that their unbounded faith and hope had much to do with their success? They must have preached with an enthusiasm which was simply irresistible. They could not be defeated. With the love and hope of their Master in their souls, their whole aim was victory, and they had reason to rejoice in daily and glorious triumphs for their risen Lord.

One of the students of Charles H. Spurgeon told me once of an incident he heard Spurgeon tell. Some one had come to Spurgeon and told him that he was much discouraged because he had no converts resulting from his preaching.

Mr. Spurgeon asked him if he always expected converts. The preacher answered by saying that he seldom expected them at all. "Very well," said Mr. Spurgeon, "with that state of mind you may be sure that you will have no converts." Usually the man who has faith in results will have them. Of course, he will not have results if he does not carefully plan for them and pray for them and work for them.

But this is invariably true that he who preaches for immediate results will carefully study how to obtain them, and his sermons will be directed to that end. He will be very much like Gideon's three hundred. While they lapped with their hands they were on the eager lookout for the foe and the best way to obtain the victory. They *thought* while they were lapping. Preachers and evangelists, who are successful, must think on their feet; *i. e.,* while preaching. They must learn to shoot with a rifle.

The preacher has before him a needy audience. The poor are there, the discouraged, the tempted, the tried, the saint and sinner; and if he knows their individual need, all the better. Then he will not have to "scatter." He can be kindly direct and pathetically personal. Often the best sermons are preached to one person in the audience.

3. Again, the preacher must "preach the word." The temptation to preach on topics of the hour is great these days. Young men, especially, think they must deal with living themes, and that their preaching must be abreast of the times. But is not the Bible up to date? Does it not keep abreast of the times? Is the word of God no longer in touch with the days in which we live?

Men make an awful mistake if they think the "word" has lost its power and its adaptation to the needs of the people. We call it the "old book," yet it is the very newest book of the day! The book keeps the best hearts alive. There is a tone of vital freshness about it that is really wonderful.

Principal Fairbairn says of the Book of Psalms: "For thousands of years these Psalms have been sung, and men still sing them, feeling as if they were the most modern, the most living of all religious songs. They have been translated out of their primitive speech into almost all our human tongues, and have become, as it were, the universal language in which man can tell his joy or sorrow, his contrition or exaltation to God."

Really the need in pulpit and pew and home to-day is an *enthusiasm* for the word of God.

The trouble with most of us is that we do not know how to give it to them fresh, and be simply interesting. The problem for the pulpit to-day is to keep alive, to sparkle with interest and freshness, to be vital, helpful, human and inspiring.

The Christly note should run through all the sermon. I once heard a great pianist and composer play "Nearer, My God, to Thee," with many "curls" and variations. The effect was truly wonderful. While the variations gave variety and opportunity for the display of his marvelous fingering, the old tune was never lost at any time. From beginning to end the ear could detect all through the playing that sweetest of songs, "Nearer, My God, to Thee." So I think it must be of the sermon. Whatever the theme may be, or whatever form it may take or the evangelist or preacher travel, there must be the note of Jesus as Saviour and Lord and leader and helper running through it all.

A lady relates an experience of her childhood. In the home there hung a mysterious picture of a tree. She had been told that something besides a tree could be seen in the picture; but she could not discover it. Suddenly one day she saw what she had been looking for—it was the

face of Napoleon. Ever afterwards, when she looked at the picture, she saw not the tree at all—only the face. One who has been redeemed by the Lord Jesus will never fail to find him. One who knows the Book can not but see the Face! He will exalt Christ and fulfill the request of the old Scotchwoman who asked the young preacher to remember and "speak a gude word for Jesus."

After all, the real and ultimate interpretation of the Book is found in the person of Jesus Christ. Its supreme fascination centers in the Son of man. "All history is mystery without his story." He is the center of the Book. All paths of life and liberty and type and prediction lead to him.

4. Again, there must be the "human interest in the sermon."

Preacher More, in the "Sky Pilot," did more for "Davie" by reading a letter that came from "home" to him than all the sermons he could have preached him. You remember how it ended: "And oh, Davie, if your heart ever turns home, remember the door is always open, and its joy you'll bring to us when you come back." That word brought "Davie" home to God. That open door in the old home was an open door in his Father's house. Friends, when God's love

grows dim, remember mother's love, and reason from that to God's great love. No man ever loved God who did not first believe that God loved him.

One of the best textual sermons that is preached is one on John 3: 16.

GOD'S LOVE TO MAN.

1. "God." Here is the primality of it. "We love him because he first loved us."

2. God "so" loved. Here is the intensity of it. So loved us as to remember us, die for us and forgive us.

3. God so loved the "world." Here is the universality of it. Jesus is not a sectarian's Saviour; he is everybody's Saviour.

4. That "whosoever." Here is the individuality of it. He loved "me," and gave himself for "me."

5. That whosoever "believeth." Here is the conditionality of it. The sermon in this way grows out of the text, and corresponds to the thought in the text.

Then, in conclusion, the preacher must be a living embodiment of God's power to save. Nothing can, nothing will, ever take the place of a *man* in the pulpit. The preacher must remind the people of Christ. He must be willing

to "give his life a ransom" for his church. He must know his people and bring a message to their needs. It will come with power and unction when it is forged out of the hot furnace of every-day life.

It is well for us all to remember that Christ stands amid the common things of life. He lived our life that he might be a merciful High Priest, dignify human toil, and settle all the problems of labor and capital. He was born in a stable, cradled in a manger, that he might have something in common with the sons of honest toil.

Two of the sweetest passages in the New Testament to me are these: "As soon as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread . . . and Jesus said unto them, Come and dine" (John 21: 12). The other one is: "And Jesus, being wearied with his journey, sat thus on the well." They both speak of the human Christ; bone of our bone, flesh of our flesh, and heart of our heart. And as long as I have a Saviour on the throne that had such feelings and can never forget them, it will always be an inspiration to my poor, weak, frail life to "look to him."

And then let the preacher lift up his eyes and see this risen Christ, a fisherman on the shore,

busy in preparing a meal for hungry fishermen; he will learn to preach the Christ that was friendly, human, forgiving and sympathetic, as never before.

CHAPTER IV.

How to Use the Old Sword.

In this campaigning in soul-winning, the Christian worker should realize that each person is led to accept Christ through the use of the word of God. The gospel is the power of God unto salvation to every one that believes. Apply it to every difficulty. Do not depend upon your own wisdom to silence the objector. God's word will silence him. Do not say, "I think," or "This is my opinion;" but say, "Here is what God says." Then put the Bible in the hand of the objector and let him read the passage that will refute his objection. You may, for ready reference, use your guide-book, and read from it, but always let the objector read from the Bible, and from his own Bible, if possible. For illustration, suppose you say to a man, "Why do you not accept Christ?" He replies: "The Bible is so hard to understand. It is a puzzle to me." "Do you believe the Bible is God's word?" "Oh, yes; but it is too difficult for a common man to understand." Open the Bible at the right place and say, "Please read Isa. 35."

8 And a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it *shall be* for those: the wayfaring men, though fools, shall not err *therein*.

You claim to be a man of fair intelligence? Yet a simpleton can understand the simplicity of the gospel. This passage refers to the gospel of Christ. Now, will you do what God plainly tells you to do? Hear what the Bible says:

7 Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.—*Isa. 55.*

Here the Bible tells you to quit your wickedness. Read again 1 Tim. 1:

9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers.

Is this difficult to understand? Read again 1 Cor. 6:

9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

"God says quit swearing, drinking, lying, and

indeed all wickedness. Is that hard to understand?"

But this is not all. The Bible not only tells you not to do wrong, but to do good.—Matt. 7: 12.

"All that is plain enough," he may reply, "but what must I do to become a Christian?" Read Matt. 10: 32:

32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

"Is not that plain? Now you are willing to do what you can understand. You understand this. Will you do that?"

In Acts 2: 37, men ask Peter what to do. He replied to their questions:

37 Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do?

38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.—*Acts 2:37, 38.*

"To sum up, God wants men to quit their meanness, confess Christ and be baptized. These things are all plain to you. Do that which you know is your duty." In this conversation, the Bible has answered all his objections.

SUGGESTIONS.

1. Never give your opinions. God's word is better.

2. Do not use too many passages. You will confuse the inquirer. One verse, well applied, will generally accomplish what is desired.

3. In this personal work, never enter into controversy. Point the unconverted to what God says: let the truth convict.

4. There are three classes with whom you will have to deal: (1) Those who want to be saved and are anxious. (2) The careless. (3) Those who do not want to be saved. Each class must be approached differently and by different passages of Scripture. The first class can be approached anywhere and at any time. After the audience is dismissed is an excellent time to do personal work. Ten or fifteen personal workers in different parts of the audience will reach many persons, and offer many objections.

It is better to go to the indifferent when they are alone. If you are not the best person to go to them, get the right person to go.

EXCUSES AND HOW TO MEET THEM.

1. *I am too Great a Sinner—It is too Late.* Give the Bible to the one who makes this excuse, and ask him to read Isa. 1: 18.

18 Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow: though they be red like crimson, they shall be as wool.

Show him that though his sins may be great, they are no greater than the scarlet sins. God will forgive him. Some may refuse to read. In this case, you read.

Have him or her read 1 Tim. 2: 3, 4:

3 For this *is* good and acceptable in the sight of God our Saviour;

4 Who will have all men to be saved, and to come unto the knowledge of the truth.

Then say to him, "Who will God have to be saved?" He will answer, "All men." "Who does that include?" "Everybody." "If God would have everybody to be saved, what about you?" Lead him to say, "God would have me to be saved."

Have him also read 1 Tim. 1: 15:

15 This *is* a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

2. *I am Lost—There is no Hope for Me.* Luke 19: 10 fully meets this excuse:

10 For the Son of man is come to seek and to save that which was lost.

Also John 6: 37:

37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

3. *I am Good Enough.* Read Rom. 3: 22, 23:

22 Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe; for there is no difference.

23 For all have sinned, and come short of the glory of God.

Say to him, "Who has sinned?" "All have." "Who does that include?" "It includes me." "Then, what have you done?" "I have sinned." This will likely make him feel his need of the Saviour.

John 3: 3 will fully answer the one who claims to be good enough:

3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

Ask him if he has been born again.

4. *The Backslider.* If the backslider is indifferent, use Jer. 2: 19:

19 Thine own wickedness shall correct thee, and thy backslidings shall reprove thee; know therefore and see that *it is* an evil *thing* and bitter, that thou hast forsaken the Lord thy God, and that my fear *is* not in thee, saith the Lord God of hosts.

Ask the backslider if this has not been his

experience. The story of the prodigal (Luke 15: 12-17) can be used to advantage. Ask the backslider if he has been happy since he wandered away. Show him that the prodigal lost his home, his employment and his veracity by wandering. He might tell them that he had a rich father, but no one would believe him. No one believes the backslider when he says that he is a Christian. When the prodigal came to himself, he came home. When the backslider comes to his senses, he will come back to the house of God.

But if the backslider is sorry for his sins, use Jer. 3: 22, and Matt. 11: 28, 29:

22 Return, ye backsliding children, *and* I will heal your backslidings. Behold, we come unto thee; for thou *art* the Lord our God.

28 Come unto me, all *ye* that labour and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

5. *Honest Doubter.* Can not believe the unreasonable. Use Isa. 55: 8, 9:

8 For my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the Lord.

9 For *as* the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

These so-called honest doubters are usually trifling with God's word. In a meeting some years ago, three lawyers and a judge attended every night. They said to me: "We are honest doubters. We would like to be Christians, but do not believe in Christ." I said, "Do you believe there is a God?" "Oh, yes; we believe that, of course." "Is it, then, not probable that he is a prayer-answering God?" "Yes, it is reasonable that he will hear the cries of his children." "Then, will you, at this moment, kneel here all together and ask God to lead you to the light?" They hesitated. I said: "Now, you admit God may answer prayer, and you say you want to be Christians. Now, sirs, if you are honest doubters, you will honestly do all within your power to be brought into harmony with God. Will you kneel with me while we pray?" They refused. "Now, you are lawyers. Would you, as judges, pass upon a case until you had heard the evidence? Jesus claims to be divine. The New Testament is the testimony of several good witnesses. How many of you have carefully weighed the evidence?" All of them admitted that they had not read the New Testament carefully. They would neither promise to pray nor to read carefully the evidence. I then plainly told them that they were not *honest* doubters.

I heard nothing more about honest doubters from them. The trouble with these men was not their doubting, but their sins. *Most of the doubting has sin at the bottom.*

6. *A Man a Skeptic.* Meet the skeptic with God's word. If he tells you that the gospel is all nonsense to him, say, "Yes, that is just what the Bible says." Let him then read 1 Cor. 1: 18:

18 For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God.

"Perhaps the reason you do not obey God is your love of sin. Will you read 2 Thess. 2?"

10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

11 And for this cause God shall send them strong delusion, that they should believe a lie:

12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

Use John 7: 17:

17 If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.

If the objector rejects the Bible, then ask him if he will go wherever the right will lead him. If he will not promise to take his stand upon the right, he is only trifling. If he says he will

stand by the right and follow wherever it leads him, ask him to begin reading the Gospels carefully, also asking God for light, and promising God, if there be a God, he will do whatever is made clear to him. In ninety-nine times out of a hundred he will give up his skepticism, if he does these things.

7. *Waiting for a Call.* Ask these people who are waiting for a call, if they believe the Bible. If they say that they do, read Luke 14: 17:

17 And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

Tell them that this is a divine call. When Peter said, "Repent, and be baptized" (Acts 2: 38), that was a divine call. To every one who believes the Bible it is just as divine as if Peter stood here to-day.

Show them how God draws men.

45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.—*John 6.*

The gospel is more powerful than the personal presence of Jesus. When Jesus was here on earth the Jews cried, "Crucify him." But when the gospel was preached on the day of Pentecost, these same men cried out, "What must we do?" God has called all to repent. If we are lost, you, and not God, is responsible.

30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.—*Luke 16.*

8. *What Must I Do to be Saved?* These persons are honest seekers and are easily reached if you can get them to read the Bible properly. The trouble with many of them is that they have been badly taught. They are waiting for feeling or signs. Show them that to become a Christian is a rational act. Let them carefully read the following passages, illustrating steps in obedience:

(*a*) Faith, how obtained.

17 So then faith *cometh* by hearing, and hearing by the word of God.—*Rom. 10.*

19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen.—*Matt. 28.*

(*b*) Repentance.

38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.—*Acts 2.*

30 And the times of this ignorance God winked at; but now commandeth all men every where to repent.—*Acts 17.*

(*c*) Confess Christ.

32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. —*Matt. 10.*

37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.—*Acts 8.*

(*d*) Be baptized.

16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.—*Mark 16.*

Show those with whom you are working the simplicity of the gospel. That faith comes by testimony. That repentance is not some mysterious thing. Read Matt. 21:

28 But what think ye? A *certain* man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard.

29 He answered and said, I will not; but afterward he repented, and went.

Show them that all the sinner has to do in order to repent is to surrender his will to God's will. A useful passage is 2 Cor. 7: 10, 11, Revised Version:

10 For godly sorrow worketh repentance unto salvation, *a repentance* which bringeth no regret: but the sorrow of the world worketh death.

11 For behold, this selfsame thing, that ye were made sorry after a godly sort, what earnest care it wrought in you,

yea what clearing of yourselves, yea what indignation, yea what fear, yea what longing, yea what zeal, yea what avenging! In everything ye approved yourselves to be pure in the matter.

9. *Not Now—I am Not Ready—Time Enough Yet.* Press upon this class the importance of accepting Christ now. The lost world is populated with the victims of time enough yet. Read Matt. 24:

44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

Ask: "Are you ready to die? Are you prepared for the judgment? God tells you to get ready; you disobey him if you do not. God not only tells you what to obey, but when. The *when* is as important as the *what*. Be kind enough to read with me 2 Cor. 6:"

2 For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now *is* the accepted time; behold, now *is* the day of salvation.

"I do not ask you, do you feel safe, but are you safe? Who expects the thunderbolt? Ninety per cent. of all who die, die unexpectedly. Delays are dangerous. Upon this winged moment eternity may depend as far as you are concerned. It is wicked to refuse to accept Him immediately. Read carefully the following warnings from God:"

19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, *and* be merry.

20 But God said unto him, *Thou* fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?—*Luke 12.*

13 But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin. —*Heb. 3.*

17 Therefore to him that knoweth to do good, and doeth *it* not, to him it is sin.—*Jas. 4.*

13 Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:

14 Whereas ye know not what *shall be* on the morrow. For what *is* your life? It is even a vapor, that appeareth for a little time, and then vanisheth away.—*Jas. 4.*

1 Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.—*Eccl. 12.*

33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.—*Matt. 6.*

1 Boast not thyself of to-morrow; for thou knowest not what a day may bring forth.—*Prov. 27.*

31 Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?

32 For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn *yourselves*, and live ye. —*Ez. 18.*

WILL YOU DECIDE FOR CHRIST?

My Dear Friend:—As a friend I ask you, "Are you a Christian?" "Are you safe?" I pray you consider this question. Eternity to you depends upon your decision. I do not ask you if you feel safe, because you see no danger. "There is no danger" has carried the sick man to the grave, it has driven the vessel upon the rock, and hastened millions of men to the judgment-seat of God with all their sins upon them. Don't conclude you are safe because you see no danger. Who sees the assassin? Who expects the thunderbolt? You say I expect to be a Christian sometime. Then you admit you are not safe. Will you then decide now? There is no peace for the sinner. Your restless spirit, uneasy heart and feverish brain tell you there is no rest out of Christ.

Will you not decide and give your weary soul repose? As the needle can not find rest till it points to the pole, so your soul can not find rest until it finds rest in Jesus.

When will you decide this great question? To decide it safely, you must decide it according to God's will. You must decide it when he requires you to do so. He not only tells you what to do, but *when to do it.* Your true obedience,

then, depends upon both the *what* and the *when*. Will you then obey the God who "now commands all men to repent"? To say you will repent *sometime* is simply to scorn God's command, for he says, "Now is the accepted time." God does not ask you what you will do to-morrow. You may never see to-morrow. You can not dictate to the Lord the *time* when you will decide this question. You must accept what he proposes. He invites you to come to-day. Would you allow a child to treat you thus? Would you allow a servant to trifle with you as you are trifling with God?

A Roman embassador carried a message to a rebellious king. The king hesitated. The embassador drew a circle around him in the sand and said, "Decide before you pass out of this circle." The king dallied no longer. Will you decide while you read this article? You have dallied, hesitated, and quibbled long enough. *Decide now.* To refuse to accept Jesus, is to decide against him. Why should you hesitate whether you will spend eternity in heaven or be banished from the presence of God forever? Oh, friend, come to Christ. Then you will be safe now, and safe in eternity. The joy-bells of heaven will ring if you will decide for Christ.

10. *I am Not Very Bad—I Have Committed*

no Great Sin.—To this class say, "But you have committed the greatest sin possible." This statement may create some surprise. Then read Matt. 22: 37, 38.

37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

"If this is the greatest command, then what is the greatest sin?" He will in all probability reply, "Breaking the greatest command." "Do you keep this command?" He will reply, "No." "Of what are you then guilty?" Let this verse carry conviction to his heart.

Tell this class that there are two capital crimes, murder and treason. Treason is rebellion against the government. Jesus has established a government, the church, and asks all men to obey the laws of this government. To refuse to do so is treason to Christ. Study Jas. 2: 10; Luke 16: 15.

11. *Do Not Like the Preacher.*

5 That your faith should not stand in the wisdom of men, but in the power of God.—*1 Cor. 2.*

Pay no attention to preachers. The preacher is only a little man, offering you the message. Accept the message.

12. *There Are So Many Hypocrites in the Church.*

12 So then every one of us shall give account of himself to God.—*Rom. 14.*

Salvation is a personal matter. If you refuse to obey the Saviour, you will have to spend eternity with hypocrites.

13. *I Am Afraid I Am Not One of the Elect.*

4 Who will have all men to be saved, and to come unto the knowledge of the truth.—*1 Tim. 2.*

17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.—*Rev. 22.*

The elect are those who obey God. All Christians are elect. If you want to be one of the elect, be elected by obeying the gospel.

14. *I Am Not Concerned About the Future.* Read Heb. 9:

27 And as it is appointed unto men once to die, but after this the judgment.

After time for reflection, ask the one with whom you are dealing if he is prepared for the judgment. He will likely tell you he is not. "Prepare to meet thy God."

15. *Do Not Think It Necessary to Confess Christ.*

9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. —*Rom. 10.*

God tells you to confess. That settles the matter.

16. *Too Great a Cross to Be Baptized.*

16 And Jesus, when he was baptized, went up straightway out of the water; and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him.—*Matt. 2.*

Jesus came on foot sixty miles to be baptized. He hung on the cross six hours for you.

17. *Can Not Hold Out.*

5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.—*1 Pet. 1.*

If the Christian does make mistakes, he has an advocate, Jesus, who will keep him. He can now go to his Father in prayer and be forgiven by him. Jesus says:

20 Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, *even* unto the end of the world. Amen.—*Matt. 28.*

13 For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.—*Isa. 41*

18. *Can Not Give Up All.*

36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

37 Or what shall a man give in exchange for his soul? —*Mark 8.*

29 And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

30 Who shall not receive manifold more in this present time, and in the world to come life everlasting.—*Luke 18.*

24 Then said Jesus unto his disciples, If any *man* will come after me, let him deny himself, and take up his cross, and follow me.

25 For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it.

26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?—*Matt. 16.*

29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit everlasting life.—*Matt. 19.*

23 And he said to *them* all, If any *man* will come after me, let him deny himself, and take up his cross daily, and follow me.—*Luke 9.*

26 If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.—*Luke 14.*

Christianity can not be made a secondary matter. It is worth everything or nothing. No price can be put upon it.

Let the Christian worker realize the wide-reaching influence of his calling, stretching far beyond the stars, to breathless eternity. Appropriate the following promises:

3 And they that be wise shall shine as the brightness ot the firmament; and they that turn many to righteousness, as the stars for ever and ever.—*Dan. 12.*

20 Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.—*Jas. 5.*

Meet such excuses as "I can't give up my companions," "My business will not permit me to come," "My friends do not want me to come," similar to the above. The passages used in dealing with those who say "I can't give up all for Christ," will apply to these classes. Some will tell you that they do not want to join during a revival. Show them that 75 per cent. of all who are in the churches came in during revivals. Ask all Christians in any audience to stand. Then tell all who came into the church during a revival to sit down. Seventy-five to 85 per cent. will sit down.

CHAPTER V.

The Bible-Training Class.

Christian workers should have a working knowledge of God's word. Give inquirers correct advice. I have heard advice given that hinders rather than helps. It is not enough for you to say you are conscientious, you must be right. A traveling-man in Montana said to a poor woman on the train: "Don't worry about when to get off of the train. I will tell you when you come to Bozeman." She looked at him and said, "I thank you." The storm was raging. Two miles before the train reached Bozeman the train stopped a moment. The man said, "This is your station." She stepped off into the snow and the train left her. When Bozeman was called, the traveling-man said, "Conductor, was not that Bozeman where you stopped?" "No. That was a snowdrift." "I put off that woman with a little babe." They backed the train only to find the woman and child had perished. He was conscientious, but wrong.

A druggist gave the Governor of New Jersey a wrong prescription, it is said, and killed him.

The training class should consist of Christians who desire to be soul-winners. Secure a good leader. The minister is generally the best leader. After reading carefully the instructions on "How to Use God's Word" (page 25), have a conversation about what is said. Ask many questions to see if the members have the correct understanding. Then pass to the first lesson under "Excuses" (page 28). If this class is organized to prepare for a revival, it should meet three or four times a week. Remain in session one hour, no longer. If the class is to aid the preacher in his regular work, once a week is often enough to meet. If desired, two or three lessons might be studied in one session.

LESSON 1.—Read carefully the first three chapters in this book, and study Chapter III. Hold a conference about personal work. Let the leader bring out new points about the qualifications of the personal worker.

LESSON 2.—Study Chapter II. Read carefully the beginning of Chapter IV. on "How to Use the Old Sword." Refute these objections yourself. Read suggestions. Take up Excuse No. 1, "I am too great a sinner." Read in class all passages here given. Then give some other Scripture reference not given. Get at least one

verse under each heading that you can quote, but be sure that you can tell where it is found. When you quote to a seeker, "Though your sins be as scarlet, they shall be white as snow," always say Isa. 1 : 18. If you can not quote it, be able to turn to it quickly and read it. Then take up No. 2, "I am lost." Treat it as above.

LESSON 3.—Study No. 3 (page 30), "I am good enough;" No. 4, "Backslider;" No. 5, "Honest Doubters." Give other Scripture references under each heading.

LESSON 4.—Study Numbers 6 to 10 inclusive. Review Lessons 1, 2 and 3. Let one member ask the question, "Am I not good enough?" or "Is there any hope for me?" etc. Let the other members answer by giving a Scriptural reference.

LESSON 5.—Take up Numbers 11 to 18 inclusive. Let members bring out other objections. Refute them by Scriptural reference. Refute these excuses: 1. I don't know what to do. 2. I don't know what denomination to join. 3. Waiting for a divine call. 4. Do not want to join the church in a revival. 5. Don't feel like it. Give other excuses and refute them.

LESSON 6.—Study some of the great lessons in the teachings of Jesus. See how Jesus reached men and women. Study his divine art of win-

ning men and women. See wherein he surpassed all other teachers. Notice these points:

He was a perfect teacher. He never had to correct a definition, change a statement or modify a sentence. Once uttered, it was adapted to the learned Greek, the ignorant barbarian of the first century, or the philosopher of the twentieth century.

He was an authoritative teacher. Others came quoting. Jesus came crying: "I say unto you;" "Hear these sayings of mine;" "The heavens and the earth may pass away, but my words shall never pass away." Study his interview with Nicodemus (John 3: 1-16); the Samaritan woman (John 4: 7 to the end of the story); the sinful woman (John 8: 3 to the conclusion); the conversation with Zacchæus (Luke 19: 2). Take other lessons from his word.

LESSON 7.—How do you harmonize the severity of Jesus with his tenderness in teaching? In severity he says, "Ye are vipers, hypocrites, whitened sepulchres, the sons of the devil," and even in the teachings to his own disciples he said, "One of you is a traitor." Remember that you must adapt yourselves to the person to whom you are speaking. To the poor, the needy and weak, tenderness and love. To the haughty and self-righteous, severe rebuke. Illustrate these

points in the teachings of Jesus. To whom did he say: "How shall ye escape the damnation of hell?"? Name a few things in his teaching in the Sermon on the Mount that were never taught by any teacher till Jesus came.

LESSON 8.—Study Chapter VI. in this book, "The Pentecostal Revival." Give the great subjects Peter discussed. Read the entire chapter, Acts 2. Notice how Peter begins by declaring Jesus was a *man*. This they all accepted. This is the way to teach. Begin with the known. Pass on to the unknown. Begin where all agree. Lead up to the points that you desire to teach. Notice in the chapter that all of the apostles were personal workers. They were in harmony.

LESSON 9.—Study New Testament conversions. Jesus prepared the way. See what he taught on the plan of salvation. He told his disciples what to preach (Matt. 28: 19, 20; Mark 16: 15, 16). Study the conversion of the eunuch (Acts 8: 26-40). Give the history of the conversion of Saul. Tell, in order, what a person must do to become a member of Christ's church. Every order has its ritual. What is God's ritual in order to admit men and women into his body?

LESSON 10.—1. Study yourself. What is your greatest strength? Where can you do the most

effective work? How to overcome your timidity?

2. At the close of the evening meetings do personal work. People are more receptive at such a time.

3. Read carefully Ez. 3: 17-19. Read Luke 14: 16-24. See your personal responsibility.

4. Have courage and hope. Don't worry or fret. Pay no attention to apparent insults or slurs. Be patient. Don't become discouraged because some will not hear you. Jesus was ridiculed, and he bore insult without complaint.

5. Do not spend too much time with the contentious. Some haughty people will not hear you. Go to others who are more receptive. Do not worry because you have not accomplished your desires. Go home, sleep soundly, and try again. Restlessness and worry cripple your work. Be of good cheer.

CHAPTER VI.

The Pentecostal Revival.

True evangelism should reproduce Pentecost in enthusiasm, preparation, conditions, preaching and results. We hear much these days about Pentecostal revivals, Pentecostal sermons, and yet these revivals and sermons have no resemblance to Pentecost. In order to have a Pentecostal revival, we must have Pentecostal methods and preaching.

PREPARATION.

For three years, Jesus was preparing his apostles for Pentecost. He prayed that they all might be one (John 17: 11). This prayer was answered on Pentecost, when they were all of one accord

TEN DAYS OF PRAYER.

For ten days his disciples continued in prayer. In order to reproduce Pentecost, God's people must continue in earnest prayer. Jesus went to the Father in prayer always before he did any great work. He prayed all night, and then

preached the Sermon on the Mount. Before he called Lazarus from the grave, he prayed.

CONDITIONS.

We read in Acts 2: 1 that the followers of Jesus were of one accord. Perfect harmony made Pentecost possible. Get right before God. Be at peace with all. Be of one mind, and God can use you.

They were all in one place. If we desire a great awakening, we must all assemble in one place. There is power in great assemblies. If all Christians would assemble the very first night of the revival, we would have a revival at once.

There was also unity of action, for *all* began to speak (Acts 2: 4). All became personal workers. James spoke to many in one part of the hall; John, to another group, and Philip told the story of love to others. Let the church be so stirred that all will speak, and men will cry for mercy. They became enthusiasts for Christ. Dr. Dixon says: "Truth on fire will burn its way into the soul. Truth on ice has no power." A more forcible way to express it is: Truth on fire saves. Truth on ice kills. But after this hour of personal work, Peter preached; then there was silence. All listened.

THE SERMON.

This sermon on the day of Pentecost is a model for all ages. It was adapted to the ignorant barbarian of the first century and to the philosopher of the twentieth century. It is God's model sermon. Here is what Peter preached about Jesus:

1. His humanity (Acts 2: 22).
2. His humility (Acts 2: 23).
3. His divinity (Acts 2: 24).
4. His death (Acts 2: 23).
5. His resurrection (Acts 2: 31).
6. His exaltation (Acts 2: 33).
7. His lordship (Acts 2: 36).

Now, if we want a Pentecostal revival, we must reproduce the preaching of that day. What a sermon that was! He preached the great truths. No man can reproduce Pentecostal influences unless he preaches the humanity, divinity, humility, death, resurrection, exaltation and lordship of Jesus. Peter preached a full Christ.

RESULTS.

When those who were pierced to the heart cried out, "Men and brethren, what must we do?" (Acts 2: 37), Peter gave the divine answer, "Repent, and be baptized every one of

you in the name of Jesus Christ for the remission of sins." Remember, this was the Spirit of God that gave this answer. The Bible tells us that they that received the word were baptized. The preaching that causes men to cry for mercy, will lead them to be baptized. This wonderful sermon brought three thousand to Jesus. If we are to have a Pentecostal revival, we must preach as Peter preached, and victory is sure.

CHAPTER VII.

Before the Revival.

Great preparation should be made before the evangelist arrives. The whole church should get ready. Expectation should be high. Every member should prepare himself for the meeting.

KEEP OUT OF OLD RUTS.

Do not load the evangelist down with old customs. The usual order of seating and music may be changed. The work in the Sunday-school and young people's societies may be changed. Be ready to concede any change *willingly*.

KEEP SWEET.

Something may be said that does not please you. Keep cool; it was not said for you.

HOW TO BEGIN.

1. Get right before God and men. Be at peace with all the brothers and sisters. We can not win victories for the Lord when there is *sin in the camp*. Should you know brothers who are at enmity, be a peacemaker.

2. Pray daily for these meetings.

3. Begin the study of God's word. It is your weapon of warfare. Many persons pray for power when there is a magazine of power (the Bible) before them and they will not appropriate it. Carry *your* Bible with you.

4. *Now* is all the time you have. Be a worker. Only two classes are invited to these meetings—the unsaved and those who are trying to save some one.

5. See that the best seats are given to visiting friends. You can sit anywhere.

6. Select some one whom you desire to bring to Christ, and never be content until you can say, "I brought one soul to Christ."

7. See that these meetings have the right of way. Let lodges, entertainments, domestic and business affairs be placed on the side track. Subordinate Sunday-schools, Endeavor societies and all other church work to these meetings.

8. It is a wicked waste of time and money to spend one week to get ready. Begin at once; do not wait one week to get warmed up.

9. Let your conversation be about soul-saving.

ORDER.

"Order is God's first law." Strive for order. Some preachers can hold meetings amid con-

fusion; the more noise the better for them. Not so with us. *A slight annoyance may ruin a meeting.* Suffer no disorder. There is a *power in silence.* Observe these rules.

REGULATIONS.

1. Obey ushers. They have orders to follow. The task is arduous. Go where they ask you.

2. If you expect to leave the room before the conclusion of service, secure a seat where you can retire unnoticed.

3. Let children sit by parents, and not cluster together.

4. If you come late, take the first vacant seat. Never come to the front after the preaching begins.

5. Never retire during invitation.

6. Wise parents will never allow a fretful baby to ruin a service. I have known an entire service destroyed by a crying baby. Secure seats where, if the child becomes annoying to the service, you can pass quietly to a side room. One of our greatest revivalists said, "Good resolutions and crying babies should be carried out." Never allow children to run over the house during service.

7. Enter the church quietly and retire seriously and prayerfully. Loud and frivolous

talking should not be allowed. Solemnity should permeate the entire service.

USHERS.

The work of the ushers is of great importance. They are to look after all things pertaining to seating, comfort and order, also to do earnest personal work among the unconverted, introduce strangers, and be on the alert to bring souls to Christ. You can readily see the ushers should be consecrated Christians.

1. Select none but Christians of good report among all men.

2. Never select boys or careless persons.

3. The chief usher should have the oversight of this work.

To USHERS.—Observe carefully these points:

1. Seat the front part of the house first. Assign persons seats where you think is best, not where they want to go.

2. Never seat mothers with small children in the front. Give them seats where they can retire easily if necessary.

3. Never seat persons during prayer, the singing of a solo or a duet. Let them stand till solo or prayer is finished.

4. *Never under any condition bring any one to the front after the sermon begins.*

5. Give the best seats to those who you have reasons to believe may confess Christ.

6. Do not permit selfish people to sit in the end of a row of seats. Push them over, so that people will not be compelled to climb over them.

ADVERTISING.

Methods, organization and advertising can not take the place of preaching the Word. Sometimes we may depend too much upon organization, and neglect to proclaim the Word. Nothing can take the place of gospel preaching.

The methods of advertising here presented are mere suggestions. What is applicable to one community may be unsuited to another. To use the extensive methods of the city in the village, smacks of ostentation and dazzle. To go into the city with a few poorly printed cards, courts defeat and ridicule. We must discern the signs of the times.

Judicious advertising is valuable. In regular church work a weekly bulletin will greatly increase attendance and interest.

PREPARATION.

Many weeks should be spent in getting ready for a revival. Increasing the attendance of the

Sunday-school, holding council meetings with leading members, holding cottage prayer-meetings in different places in the city, planning meetings for country churches and schoolhouses, and distributing tracts, announcements and papers throughout the community, will prepare the way.

The young people of the church will take delight in country trips where they can hold open-air meetings, or meetings in the country schoolhouses or residences. In all these gatherings talk about the coming revival. Leave placards announcing the date, the evangelist and his assistants. If the definite date can not be given, say about such a date.

PERSONAL CANVASS.

Above all, do not neglect the taking of a religious census. This is by far the most important work to be done before the revival begins.

TAKING THE CENSUS.

Divide the city into divisions containing about two or three hundred residences, which will contain from six to eight hundred people. Neglect not the outlying districts. In dividing the city, make sensible districts, say, like this: First district will consist of both sides of First Street

and the intervening streets to Second Street. District 2: Both sides of Second Street and intervening streets to Third, etc. Or District No. 12: All east of the railroad and north of Tenth Street. Put a canvasser over each division. Let the canvasser find at least one to go with him. The leader in the district must know all about the people in her district. Use a canvass card like this:

CANVASS CARD.

Name of family.....

Street No .....

Number in family over ten years of age.....

Husband.....

Wife .....

Children .....

Information.....

District No.....

Name of Canvasser.....

Put on these cards the names of all who are not members of any church, or those who have not gone into any congregation.

Be thorough, and know the people in your district. Fill cards accurately.

When opportunity offers, hold conversation with strangers. Become enthusiastic for the coming meetings and let the revival be your theme of conversation. Not only take names, but talk up the coming revival. When your card is filled out, it should read somewhat as follows:

CANVASS CARD.

Name of family—J. C. Brown.

Street No.—202 Main.

Number in family over ten years of age—4.

Husband—No church.

Wife—Once a Baptist, but does not hold membership here.

Children—Daughter a member of M. E. Church, and the son (James) not a member, but prefers the Christian Church.

District No.—3.

Name of Canvasser—Clara Johnson.

In addition to the canvass card, carry a neat invitation announcing the meetings. Leave one at every home. The leader of the district should not be satisfied with one visit. Take some one with you and carry another announcement to all

who are out of Christ. Continue these visits until you gain a victory.

ADVERTISING COMMITTEE.

It will be your duty to make all realize the importance of the meetings.

SUGGESTIONS.

1. A large placard printed in large black letters, large enough to be read one block, will create interest. Post them in conspicuous places. Announce place, date, evangelist and assistants.

2. A banner over church door and a large one across the street will do much good.

3. A window hanger, about 12x18 inches, with cuts of evangelist, assistants, ministers, leader of song, announcing the date and place, can be used to good effect. Put one in every business place, and ask all who are interested to put one in the front windows of their homes. This will be a sign to all Christian workers that that home is a Christian home.

4. Bulletin-boards are indispensable. Small triangular boards, announcing each day the subject of the sermon and song, will be read by hundreds.

TRANSPARENCIES.

Transparencies serve a good purpose. Put one in the gas or electric light over church door announcing, "Revival here each night conducted by ————." The transparent lantern can be made useful. This little device is a wooden frame twelve inches square, with canvas in black letters on each side, and a lamp or candle on the inside. These canvas lanterns may be placed in prominent places. Two or three close together will attract attention. A moving transparency will create interest. With lanterns as above, let a band of fifty young people about dusk go through the streets. These moving transparencies are especially valuable in working up special night meetings like a mass-meeting for all churches at 9:30 on Sunday night. This will gather many persons to the extra meeting.

PAPERS.

Use the papers. Appoint a press committee. Give extract of sermons, special announcements, and any other information that will encourage people to come to the meetings. No evangelist can do his best as a preacher until he has the people. Get a great audience, and a great meeting is assured. All advertising should be for the purpose of getting the multitudes.

THE LARGENESS OF EXPRESSION.

If you have never studied the subject, you will be amazed at the largeness of expression in the preaching of the apostles and other divine writers of the New Testament. "Multitudes," "many," "the whole city," "much people," "all people," "three thousand," "all men glorified God," and similar expressions like *multiplied, increased daily, five thousand, great multitudes of both Jews and Greeks, great numbers, great company of priests,* and many other expressions of greatness, are found throughout the Book of Acts.

Large thoughts, large audiences, and large results go together. If we lead the *multitudes* to Christ, the masses must hear the gospel. Go to the highways and the byways, and great audiences will gladly hear the word and multitudes will turn to the Lord. Reach the masses.

COMMITTEE ON SMALL THINGS.

This committee will do *what no one else is willing to do.* There are so many details and small duties that do not come under any committee, that this committee seems a necessity. It should be composed of sensible people, but not sensitive people. Be willing to do little

things, for which there is no public praise or reward from men.

CONCLUSION.

Have faith and courage. Do not be discouraged because great interest is not manifested at once. Work patiently. Remember that 75 per cent. of all who are in the church entered during revival meetings. After men arrive at the age of twenty-five but few unite with the church outside of gospel meetings. Brother, what are you doing? "Nothing," you say. But you are, you are destroying your time.

Will you be a helper? Let every Sunday-school teacher say, "My class for Christ." Endeavorers, strive to make all associate members active members.

You do not have to be a singer, an usher or to go on any committee, but when you accept any place of duty, fulfill your work faithfully and cheerfully.

THE LAST WORDS.

Do not say, "We have not time to work." *You must take time.* If you are not willing to work, do not call an evangelist. You have no right to invite an evangelist, and then plead you are too busy to work. Begin to win a victory.

CHAPTER VIII.

After the Revival Begins.

Do your work promptly and cheerfully. You do not have to be a singer, an usher or act on any committee, but when you accept a duty, be sure to perform the work allotted to you. To have no part in the revival work is sinful. In time of peace soldiers may rest, but when a battle is raging he is a traitor if he steps out of line. Now battle is on. A terrible conflict is waged against the combined armies of Satan and the powers of this world. The bugle notes are calling. To turn back is treason. To pause is cowardice. To desert your post of duty may defeat the entire army. Let no amusement or business, if possible, take you away from the ranks of the soldiers of the Lord.

Hindrances in Revival Work.

THE DUMMY.

A ship crossing the ocean was losing time. The captain said to the engineer, "What is wrong?" He replied: "See that central piston.

It is a dummy. It does no lifting. The other two pistons are carrying the dummy." There are many dummies in the church. They do no lifting. The workers carry them, and hence lose time. In a revival we need only two classes: The unsaved and those who are trying to save some one.

"TOO NICE PEOPLE."

Some church-members are too nice to be useful. Everything out of the ordinary shocks them. A song that is not long meter is a live wire to them. They are nervous, for really the preacher may say something unusual. They are anxious for fear some one may confess the Christ who does not come from the best classes. They counsel all to be cautious and not to get excited. The evangelist is afraid of these nice people, because they chill all the services. In order to have souls born into the kingdom, we must have proper atmospheric conditions. The revival climate is warm and moist. These cold-hearted people check enthusiasm. On account of their icy hearts, the revival is snow-bound. Over-sensitive people are never good workers.

LITTLE ANNOYANCES.

Little annoyances may cripple the meeting. One of our preachers said to me that an idiotic

boy caused his meeting to fail. Every night just about the time he began his sermon, this unfortunate boy would walk down the aisle to the front seat. His idiotic laugh and silly behavior took away the solemnity. The parents of the boy should have been kindly asked to keep him at home.

Moody says when he first began to preach, a young man sat in front of him, reading the song-book. Said Moody, "I would have given one hundred dollars if that man had closed his book and looked at me." I was then young. Now I would say, "Young man, read your song-book to-morrow. Look at me." Inattention, reading a song-book, restlessness and indifference may cause brain storms. Those who can not be interested should remain away. Sour, sulky, cross members, by unkind remarks, try the patience of the preacher. Promptness, attention, sympathy, hope and good cheer encourage him.

WHAT A REVIVAL SHOULD ACCOMPLISH.

Every revival should accomplish four things: 1. The winning of many souls. We hear many preachers declare that they are not struggling for numbers. They are preaching, not counting, they tell us. But after all the folly of counting —and there is much of this foolish counting that

borders on falsehood—the revival that does not bring men and women to Jesus, fails. The meeting is not large enough as long as there is an unconverted man in the community.

2. The enlarging the circle of influence. New families should be enlisted so that the minister and the workers will have new material for Sunday-school and church. This should increase attendance in Sunday-school and regular church services. The meeting that does not help the regular work of the church is a partial failure. After a revival singers should sing sweeter, the officers should pray and work better, and all should work harmoniously for the advancing of the cause of the Master.

3. The revival should create an awakening in Bible study.

4. The membership should be brought into sweeter and closer fellowship. This will lighten the burdens of the church.

THE INVITATION.

The invitation is the crisis in the history of soul-saving. It is the critical moment in which men and women will accept or reject Jesus. Levity in preacher, frivolity among singers or inattention among members will ruin, or greatly mar, the invitation.

Concentration and solemnity mean victory. Distraction and indifference court defeat. Dr. Oliver pithily says: "Beware of the innocent janitor. Hold him still while souls are in the balance." Dr. Chapman remarks: "In this moment of decision be quiet and serious." Chas. Reign Scoville says: "When the invitation song is announced, let every one spring to his feet immediately. No one should remain seated while sinners are urged to come to Christ. The old and the feeble who can not stand should be given side seats, so that those who desire to confess Christ are not compelled to climb over them in order to come forward."

Sluggish church-members who are too lazy to stand have ruined many meetings. Never sit down during the singing of an invitation. Tie up the provoking janitor, still the overimportant usher, and quiet the children.

Restlessness, inattention, or a show of weariness, is fatal. In a meeting one night, when a number had come to Christ, the leading soprano singer stalked out of the choir, and went home. She attracted the attention of all. The interest in the meeting was gone. One silly woman had brought defeat. No one should retire during the invitation. Members of the choir should remain till services end. If, for some reason, a

member must retire before the meeting closes, he should remain out of the choir that night.

In this hour of decision forget everything except to press decision upon persons almost persuaded. Forget the clock, if you are foolish enough to have one. The only movement should be from those who press decision upon some one. They should watch the signs of those under conviction, and urge an immediate surrender.

CHAPTER IX.

The Singer and His Song.

Much that has been said about the evangelist will apply with equal force to the singing evangelist. He should be a personal worker, not a mere soloist. He who can do nothing but sing a nice solo never sings the solo well. He must sing, pray and work in order to sing from the heart. He who has sat in his room all day, or idled the hours away in giddy society, can not sing unto the Lord. Go from your knees to the meeting. Carry a message in your song. Operatic singing in a revival is as much out of place as a waltz at a funeral, a dirge at a picnic, or a war-song by the bedside of the sick.

It is doubtful if the pure blood of Christ ever courses through the veins of hired singers. The singer should adapt his songs to the stage in the meeting. At the beginning of the meetings the songs may be more joyous than after the meetings have been in progress for a number of nights. The first few nights songs to awaken enthusiasm may be sung.

There must also be an adaptation to the con-

ditions of the audience each night. At the opening of the meeting any song of lofty sentiment may be sung. These very songs are worthless after an appeal has been made.

The singer must not sing merely to entertain. Here is a great temptation to song leaders. They have worked up some *fine* choruses during the week. Sunday night the audience is large. The singer wants to put his chorus on parade, and often he does it to great spiritual loss. I had a singer say to me once after I had given an invitation, and all the audience was tearful: "See, Mrs. Blank has come in from the other church. She came to hear me sing. May I sing this song?" The song was not in any way suited to the stage of our meeting. If Peter on Pentecost had secured a classic singer from Greece, a quartet of Pharisees, and a chorus of Sadducees, no one would have cried, "What must I do?" An invitation on that day sung to the tune, "When the Swallows Homeward Fly," would not have made Pentecost historic.

The singer's desire to attract attention has crippled many services. Humility is the fairest flower that ever bloomed. It is too delicate to look at itself and live. There comes a moment when decision is in the balance. In this critical hour the singer should be lost in his song. A

long recitative solo would be as much out of place as a sermon on hereditary sin. Nearly every song should be a note of joy, an appeal or an exhortation. Our hymnology of late has been defective along this line. A few new songs, with tender, plaintive airs on such subjects as "Going away from Christ," "The midnight opportunity," "Decide just now," "Come, now, sinner, Jesus calls," will be of great value. I see the need of them every meeting I hold.

The following article was furnished by one of our best singing evangelists, Miss Lucile May Park:

Power of Song.

Lucile May Park.

It took the church a long time to realize the power of song in regular church services as in evangelism. In earlier revivals music played a small part. But when such men as Bliss and Sankey introduced sacred music in their own individual way, the Christian world was brought to see the gospel could be sung as effectively as preached. Great results were accomplished by them in their ministration of song. The song evangelist has and is wielding a mighty influence in evangelism.

May we not notice a few essential things to the making of an efficient song evangelist and successful worker in this great field?

A CHRISTIAN.—It is scarcely necessary to mention that he should be a Christian, and still there are those who think they can sing a message that they have not accepted. He must be a Christian in order to realize the position of trust he occupies. He must know he is here on business for his King, and that the King's business requires haste. That he is among the people as one who serves, and not to be waited on and entertained. His work is to be a real help to all.

PREPARATION.—There is need of great preparation, for a great work is to be done. Plan your work, then work your plan. The voice should be properly trained so its greatest sweetness and beauty may be in each song. Clear, distinct enunciation is absolutely necessary to successful solo work, as also chorus work. Careful study of each song should not be neglected. Each song has its message. Commit your words so thoroughly that you can stand before your audience bringing a message that will mean something. Be not overconfident—that is, conceited—but give God all the glory.

CO-OPERATION WITH THE EVANGELIST.—The

singer should understand the evangelist so well, and his methods of work, that there may be no confusion when they come to the service.

THE CHORUS.—It is a splendid idea, if possible, to send the song evangelist into the field several days before the evangelist. If such can be done, a great chorus can be organized and well drilled for the beginning of a great campaign, without loss of time and preparation in music. Large choruses are preferable, if the leader can handle them. Much depends on a well-ordered, well-organized and well-drilled chorus. In chorus work the singer must needs use great tact and skill in order to keep everything harmonious.

When the revival has fully commenced, the chorus should become the best personal workers. A brief prayer at the close of rehearsal will do much to uplift your singers and keep them sweet-spirited. Do not fail to let them know you appreciate their efforts, if they are doing their best. Three things should be asked of the chorus singers: Promptness, regularity and consecration.

The personality of the song evangelist should be such as to command the attention and confidence of the people the moment he appears upon the platform. Perfect order, harmony and

sympathy are necessary to the accomplishment of a great work, and the singer can be a tower of strength and help in this particular.

THE CHILDREN.—One characteristic of the song evangelist should be a great love for children. The hearts of the parents are often reached through the children. Organize them into a chorus of their own. Give them drills every morning, if it be in the summer vacation; otherwise, have them come direct from school for a short while.

Teach them order, quiet, reverence for God's house, gentleness, kindness, and a thousand other needed lessons. You can afford to take time to visit each schoolroom, if only to see what the children are doing there, even if you are not asked to sing or say anything to the children. Learn a number of child songs so as to be ready for anything that may be asked of you. Vary your drills. Children will lose interest. Prepare the children for their own special meeting, which can be held very profitably on Saturday evenings. Let the children sing the songs you have taught them in the special morning meetings. These, with the work the evangelist does, will prove a help to all. Everything that is done should have the one great thought of soul-winning.

INVITATION.—Usually the evangelist prefers to select and announce his own invitation hymn, and surely no one is better fitted to do so than he who who has stood before thousands and noted what is best. If left to the singer, choose those which are familiar to the audience as well as to the chorus. A song so well committed that the singers and audience can sing "Come to Jesus" from their hearts, is sure to be effective.

The chorus should realize that the leader is a specialist in his line of work. All should give him their heartiest support. He may not do things your way. He may seem very peculiar in some ways. But give him your help and influence. If you have any suggestions to make, make them, but do not feel badly if he does not choose to adopt them. Do your duty. Follow your leader, asking no questions. Remember, too, that there are women who are just as capable of doing this work as men. All that has been written applies to them as to men.

Do not worry, but work.
Do not fear, but follow.
Do not pine, but pray.
Do not trouble, but trust.

Then, at the close of a great meeting, all will know what real service is.

CHAPTER X.

STUDIES IN THE LIFE OF CHRIST.

Study I.

HISTORY AND GEOGRAPHY.

Before we study the biography of any one, we should know the history and biography of the land in which he lives.

On the east end of the Mediterranean Sea there is a little country (Palestine) which on the map of the world looks like a little thread; yet there is in this land every variety of climate on the earth. Yonder in the north is Mt. Hermon, snow-capped all the year. When we come down to the Sea of Galilee we are six hundred feet below the sea. Here is a mild climate. When we reach the Dead Sea we are thirteen hundred feet below sea-level, and we have a hot climate. To the east and south is the hot, parched desert. In this little land we find the epitome of the world's climate.

Whenever any divine writer uses either of the words river, mountain, valley, desert, lake or hill country, the inhabitants of earth understand

the meaning. This country has been known as Canaan, the land of Israel, the land of promise. Palestine proper lies west of Jordan, but its boundary has changed at different times.

The Holy Land, in the time of Christ, consisted of four divisions. West of Jordan the area was nine thousand square miles; east of Jordan, three thousand miles. The entire area of the land was twelve thousand square miles. It is about one hundred and forty miles long, and forty-five miles wide—about the size of Maryland.

JUDAEA.—In the time of Christ, Judæa, the southern division, was the largest and most important. Here was the holy Temple, the Jewish rulers, and the seat of religious influence. Judæa was the home of the Jews.

SAMARIA.—North of Judæa was Samaria. It was inhabited by a mixed race—Jews and pagans. This mongrel race was unfriendly to other nations, and especially the Jews. They made Mt. Gerizim the place of worship.

GALILEE.—The north province was Galilee. It was densely populated, and the richest country. Half of the population of Palestine lived there. The population was largely Jewish, yet many Gentiles were here in business.

PEREA.—East of Jordan was Perea, inhabited

by shepherds and warlike people. This was the grazing-land of the Jewish people.

Jerusalem was the capital of the land of Christ. It is located in latitude 32, about the same as Savannah, Ga. It is about twenty miles west of the Dead Sea, and about twenty-five miles from the Mediterranean. Here was located the Temple. Here Jesus did much teaching and preaching. He died outside of the city, on Mt. Calvary.

Bethlehem, the place where Jesus was born, is six miles south of Jerusalem. It was called the city of David. Here David was born, lived and sang. Here, seventeen hundred years before Jesus was born, Jacob buried his beloved Rachel. Here Boaz courted and married Ruth.

Nazareth of Galilee, seventy miles north of the Holy City, was the resident city of Jesus. It now has a population of four thousand.

Capernaum, ninety miles north of the city of Jerusalem, was the resident home of Jesus during his public ministry. It was his "own city" by adoption. Notice, Jesus was driven out of the home of his birth, Bethlehem; rejected in the home of his residence, Nazareth, and expelled from the home of his adoption, Capernaum.

Jericho was the home of Herod. It is eighteen miles east and a little north of Jerusalem.

The Fords of the Jordan, about twenty-five miles northeast of Jerusalem, on the east side of the river, is where Jesus was baptized.

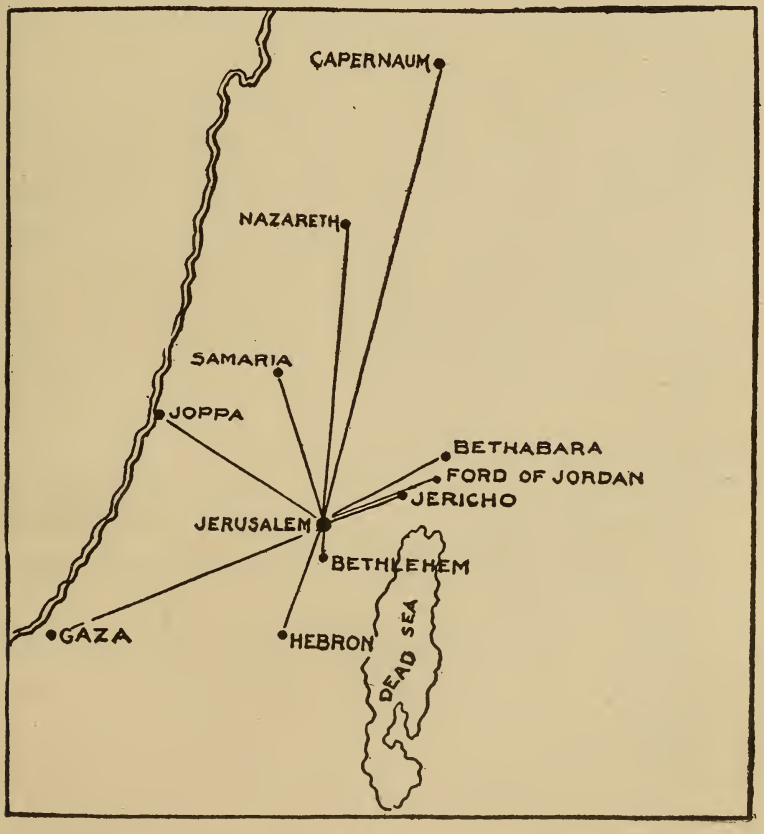
Bethabara is a few miles north of the Fords and on the same side of the river. Here John was baptizing when he pointed out Jesus as the Lamb of God.

Joppa, thirty-six miles northwest of Jerusalem, is the oldest seaport town in the world.

Hebron, twenty-two miles southwest of Jerusalem, is the oldest city in the world, a rival of Damascus. Great events are clustered around this little city. Here Mary visited Elisabeth. John the Baptist was born here.

I here give a little diagram that may aid in locating the important points. I let Bethlehem (six miles from Jerusalem) be the shortest line —one-sixth of an inch. Then Jericho is eighteen miles from Jerusalem, three times as far as Bethlehem. The line to Jericho must then be east, and three times as long as to Bethlehem, hence one-half an inch. The line to Samaria, thirty-six miles, should go northwest, and be twice as long as the one to Jericho. To Nazareth (north) is almost twice as far as to Samaria. Some amusement may be created by sending the class to blackboard and have them reproduce this diagram from memory. Always

let Jerusalem be the starting-place, and the line to the city must be in the direction of the place, and in proportion in length, allowing six miles to Bethlehem to be the shortest measurement. With Jerusalem as a center, run lines to other cities and places like Bethel, Damascus, Tyre and any others that you may select.



THE WRITERS OF THE FOUR GOSPELS

MATTHEW.—*History.* Matthew was one of the apostles, a Jew, called Levi the publican. Jesus called him from his office at the receipt of customs. He wrote the first Gospel.

To Whom Written. His Gospel was written to the Jews who believed in the God of the Old Testament. He tried to convince the Jews that this Jesus was their prophet, and the Messiah pointed out by their prophecies.

Matthew *wrote to prove* that Jesus of Nazareth was the Messiah that the Jews expected. Although they had killed him, he was still their King. He traces the descent of Jesus to Abraham, the founder of the Jewish nation. He *wrote about the gospel of the kingdom.* He uses the word "kingdom" about fifty times, and endeavors to show that Jesus is a heavenly King, and not an earthly ruler. He deals entirely with the past history of the Jews, always pointing to the law for proof. He *records* the great sermon and exhortations of Jesus. He makes the parables prominent.

MARK.—*History.* Mark was not an apostle. He was the companion of Peter, Paul and Barnabas.

He wrote to the Romans, who had no proph-

ecies pointing to the coming Deliverer. They cared nothing about the ancestors, descent and family relationship. They deified power.

Mark, therefore, wrote to prove that Jesus was a powerful King. He demonstrated that the acts of Jesus were more wonderful than those of Cæsar. He made no special appeal to the Jewish Scriptures, but went on showing how Jesus worked mighty miracles. Miracle upon miracle follows in quick succession. He shows that the gospel was power, and that Jesus was an almighty King, and then declared that this gospel must go to every creature.

Luke.—*History.* He was not one of the apostles. Luke was a Greek physician, hence a Gentile. The Greek language was the language of culture. He was a companion of Paul. He was born in Antioch.

He wrote to the Gentile world, who made their gods. Their gods were men like themselves. The Greeks deified man. Hence Luke deals extensively with the humanity of Jesus. He wrote to show that *Jesus was a perfect man.* Luke traces the descent of Jesus to Adam, the common father of all. His Gospel was the gospel of good cheer. According to Luke, Jesus came to save both Jew and Gentile—a gospel for all the world.

JOHN.—*History.* He was the loving apostle, the brother of James. His father was Zebedee, and his mother, Salome.

He wrote to Christians fifty years after Matthew wrote to the Jews. He wrote to show that *Jesus was the Saviour of the world.* He was writing to those who had become the followers of Christ, hence he showed them that Jesus was the Way, the Truth, the Life, the Bread, the Water of Life, and the Light of the world.

He wrote largely of spiritual life, and to those who already possessed the three other Gospels. Matthew deals with the past history of the Jews; Mark, the present; Luke, with the future; but John deals with *eternity.* John goes back of time, and declares Jesus was the Word with God before creation.

Notice that Mark begins with the present, for he wrote to the Romans, who cared nothing for ancestors. Matthew goes back to Abraham, for he wrote to the Jews, who claimed Abraham as their father. Luke goes still further back—to Adam—because he wrote to the Gentiles, and he desired to show that Adam was the father of all men. John goes back before the foundation of the earth.

REVIEW.

1. How many of these four writers are mentioned after Pentecost?
2. Which is the most prominent as a preacher?
3. Which the most extensive writer?
4. Who lived the longest?
5. Tell any history that you know about them.
6. Which Gospel deals the most with parables?
7. Which Gospel deals the most with miracles?
8. Which Gospel deals the most with spiritual affairs? Why?
9. Which one gives the best chronology?
10. Which deals most with prophecy? Why?

STUDY II.

CHRIST IN PROPHECY.

Men have their lives written after they die. Jesus had his life written from fifteen hundred to four hundred years before he was born: written in prophecy; read by Greek, Roman and Jew. Five hundred prophecies refer to Jesus. About one hundred and five times the Old Testament tells us what Jesus would do. One hundred and five times the New Testament tells us that these things were done. The one—the Old Testament—was prophecy. The other—the New Testa-

ment—was biography. Prophecy is history before it occurs.

PROPHETIC ARROWS.

Suppose five men would stand here to-night, each with a quiver of ten arrows. They desire to shoot the arrows into the center of the target. They do not know where the target is. It may be here, yonder or there. Man No. 1 stands at a station fifteen hundred yards from the target. He sends his ten arrows out into the darkness. Man No. 2 advances and stands at a station one thousand yards from the target. He sends his arrows out into the inky blackness. No. 3 stands eight hundred yards, and No. 4 six hundred yards from the target. No. 5 and last advances and stands but four hundred yards from the target. They send their arrows forward. You call for lights, and all fifty arrows are in the center of the bull's-eye. What would you say about such an occurrence? You would say such a thing could not take place by chance. Let us call up a few prophetic arrows.

Moses stands fifteen hundred years from the coming of the Lord. He sends his arrows into the future, which is inky blackness. He tells us that Jesus will be a prophet like unto Moses.

David advances, and, standing yonder one

thousand years from the birth of Christ, sends forward three hundred prophecies. What wonderful things he says! He tells us that while on the cross Jesus would cry: "My God, my God, why hast thou forsaken me?"

Then Isaiah, Daniel and Malachi, at different stations, send their arrows into the future. We call for lights, and there are five hundred prophetic arrows centered in Jesus. No skeptic has ever tried to answer this argument. Christianity is the only religion that appeals to prophecy for its authenticity. Remember, these prophecies were read not only by the Jews, but by Roman, Greek and barbarian. The place of Christ's birth, the manner of his life, and the suffering on the cross, were all read long before he walked the earth.

Name ten of the most wonderful prophecies. Read them. Tell where found.

PROPHECY.	FULFILLMENT.
Gen. 3: 15, 16	Gal. 4: 4
Ex. 12: 46	John 19: 33-36
Deut. 18: 15-18	Acts 3: 20-22
Ps. 22: 1, 13, 16, 18	Matt. 27: 46; John 20: 25
Isa. 7: 14	Luke 2: 7
Isa. 53: 9	Matt. 27: 57-60
Isa. 50: 6	Mark 14: 65

Mic. 5: 2.....Matt. 2: 1
Hos. 11: 1.....Matt. 2: 15
Isa. 9: 6.....Luke 2: 13, 14

1. What do you think is the most wonderful prophecy concerning Jesus?

2. Name a number of prophecies that are plainly fulfilled in Jesus.

3. Explain and tell where the prophecies fulfilled in Matt. 2: 18 and 2: 23 are found.

Suggestion: Let ten numbers of the study class read the prophecies, one prophecy by each person, and let ten others read or quote the fulfillment. Always tell who speak; that is, where the prophecy and fulfillment are found.

Is prophecy a strong proof that Jesus is the Christ? Give a reason for your answer.

Take notice that prophecy began as soon as man fell. Then it was continued by Noah, Abraham, Isaac and Jacob. The harp of prophecy was silent during the bondage in Egypt. But when Israel was free, the harp of prophecy was tuned to loftier strains. David sang and Daniel prophesied. Four hundred years before Jesus came, the harp was silent again. Then Jesus, who was the subject of prophecy as well as prophet, gave the sweetest notes of all prophets.

1. Name a few of the prophecies of Jesus.

Jesus said, "My words shall not pass away." Has this prophecy been true? Give a reason for your answer.

2. Study His wonderful prophecies in Matthew 25.

3. Wherein can you see the fulfillment of these prophecies?

STUDY III.

SAYINGS OF JESUS.

State the first ten sayings of Jesus recorded in the New Testament:

1. Luke 2: 49.
2. Matt. 3: 15.
3. Matt. 4: 4.
4. Matt. 4: 7.
5. Matt. 4: 10.
6. John 1: 38.
7. John 1: 39.
8. John 1: 42.
9. John 1: 43.
10. John 1: 47.

Talk about these sayings. Tell circumstances under which they were said. Let the class learn the first ten utterances of Jesus so thoroughly that they can be repeated readily. Drill constantly on the passages. If the lesson is not too large, let members give the next ten things that Jesus said in their order of utterance. I give them here. They may be used or omitted.

11. John 1: 48.
16. John 2: 8.

12. John 1: 50.
13. John 1: 51.
14. John 2: 4.
15. John 2: 7.
17. John 2: 16.
18. John 2: 19.
19. John 3: 3.
20. John 3: 5-8.

A fine drill is to let ten or twenty people stand and quote in order of occurrence ten or twenty of the first things Jesus said. Let some one quote a passage, and the other members tell where found and the circumstances under which it was said.

1. What do you think one of the most wonderful things that Jesus ever said?

2. Name three tender sayings of Jesus.

3. Name three sentences in which Jesus uses severity of expression.

4. How do you harmonize this tenderness and severity?

Study IV.

THE FIRST TEN EVENTS IN THE LIFE OF CHRIST.

1. Birth—Luke 2: 6, 7.

2. Annunciation of the angel to the shepherds —Luke 2: 8-14.

3. Circumcision—Luke 2: 21.

4. Presentation at the Temple—Luke 2: 22-39.

5. The adoration of the wise men—Matt. 2: 1-13.

6. Flight into Egypt—Matt. 2: 14.

7. Return to Nazareth—Matt. 2: 20-23. What does Luke say about his childhood? (Luke 2: 40.)

8. Asking questions in the Temple—Luke 2: 42-49. What is said about him? (Luke 2: 52.)

9. Baptism, Fords of the Jordan—Mark 1: 9, 10; Matt. 3: 16.

10. Temptation—Matt. 4: 1-10.

Jesus was baptized at the Fords of the Jordan, near the city of Bethabara. Locate the place. How far from Jerusalem?

Give the account of John's announcement that Jesus was the Lamb of God. (John 1: 29.)

Give a short history of each of these ten events.

Does any other Gospel contain the event besides the one given here?

When he left Egypt, why did not Joseph return to Bethlehem?

How long do you think Jesus was in Egypt?

What do you know about him after he returned to Nazareth till his baptism?

How long was it from his birth till he appeared in the Temple? From the Temple scene till his baptism?

Be able to give these ten events rapidly in their order.

Study V.

THE CALL OF THE FIRST SEVEN DISCIPLES.

1. John. John 1: 37.
2. Andrew. John 1: 40.
3. Peter. John 1: 41.
4. Philip. John 1: 43.
5. Nathanael. John 1: 45.
6. James. Matt. 4: 21.
7. Matthew. Matt. 9: 9.

1. Give a short account of the call of each one.

2. Tell where found, and circumstances under which they were called.

3. Tell what you know of these seven men.

4. Was Nathanael an apostle? Give a reason for your answer.

5. If Nathanael was an apostle, under what name did he go?

6. Read the list of apostles in Acts 1: 13.

7. Name twelve apostles as recorded by Matthew. See Matt. 10: 2, 3. Compare Matt. 10: 2, 3; Mark 3: 16-19; Luke 6: 14-16.

8. How many of these apostles are mentioned after Pentecost? Where mentioned?

9. Repeat the names of the twelve.

10. Which one do you regard the greatest? Give a reason for your answer.

Study VI.

THE MIRACLES OF JESUS.

Variety. The miracles of Jesus are strong proofs of his divinity. His miracles were various. This *variety* strengthened them, for they were wrought upon every possible subject, bodily, mental, and upon the inanimate.

Publicity. Thousands in the daylight saw many of these miracles performed.

Credibility. Friend and foe admitted that they were supernatural.

THE RECORD.

In the four Gospels thirty-five miracles are found. Matthew and Luke give the largest number, but Mark gives the most graphic and startling. John gives but few, largely those not mentioned by the other writers.

THIRTY-FIVE MIRACLES.	WHERE WROUGHT.
Matthew 20	In Galilee.....21
Luke 20	In Judæa..... 6
Mark 18	In Samaria..... 1
John 6	In Perea..... 7

KIND OF MIRACLES.

Those worked upon nature, such as turning wine into water, blasting the fig-tree, walking on

the sea, etc., 9; miracles of healing, 18; on evil spirits, 5; raising the dead, 3.

NAME TEN OF THE MOST IMPORTANT MIRACLES.

1. The healing of the demoniac—Capernaum. Luke 4: 31-37.

2. The impotent man—Jerusalem. John 5: 1-16.

3. Raising Lazarus—Bethany. John 11: 1.

4. Widow's son raised—Nain. Luke 7: 11.

5. Stilling of the tempest. Luke 8: 22-25.

6. Raising to life Jairus' daughter—Capernaum. Luke 8: 41.

7. The demoniac healed. Luke 8: 26.

8. Feeding the five thousand—Perea. Luke 9: 12.

9. Man with palsy—Capernaum. Mark 2: 1-3.

10. Man born blind—Jerusalem. John 9: 1.

1. Give other miracles that you consider remarkable.

2. What was the first miracle? What the second? Where were both performed?

3. Name the first ten miracles in order.

4. Learn the time, place, order and text of the ten important miracles recorded above.

Study VII.

TRIAL AND CRUCIFIXION.

Give an account of Christ's agonies in the Garden, and his arrest. What became of his disciples when he was arrested?

Give in order of occurrence the events in his seven trials.

Relate his sufferings and the abuse cast upon him while upon the cross.

Tell what each one of the four Gospel writers said about his trial before Pilate.

Read one good author on the crucifixion.

Study VIII.

EIGHT UTTERANCES ON THE CROSS.

1. "Father, forgive them" (Luke 23: 34). Immediately after he was nailed to the cross.

2. "To-day shalt thou be with me in paradise" (Luke 23: 43).

3. "Woman, behold thy son" (John 19: 26).

4. "Behold thy mother" (John 19: 27).

5. "My God, my God, why hast thou forsaken me?" (Matt. 27: 46).

6. "I thirst" (John 19: 28).

7. "It is finished" (John 19: 30).

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8. "Father, into thy hands I commend my spirit" (Luke 23: 46).

Give these eight utterances in order. Of the eight, how many did each writer record?

What did Jesus mean by "It is finished"?

Who took him down from the cross?

Give an account of his burial.

What did prophecy mean when it is said, "He shall find a grave among the rich"?

After the burial of Jesus, what events took place between Friday and daylight on Sunday?

In the Bible how often do you hear of Nicodemus? Give the occurrences.

Tell the abuse cast upon Christ while on the cross.

STUDY IX.

FROM THE RESURRECTION TO THE ASCENSION.

There were eleven appearances of Christ. To Mary Magdalene, to the other women, to Peter, to the two disciples on the way to Emmaus, to the ten in Jerusalem. These five occurred on the resurrection day. On the next Sunday He appeared to the eleven, Thomas being present. Later, to seven disciples on the sea, to the eleven on the mountain when he gave the commission, to James alone, to five hundred brethren, and last to the eleven at his ascension, near Bethany.

1. Give an account of the women at the tomb.

2. Read John's sympathetic account—John 20: 11-18.

3. Commit the commission as given by Matthew (28: 18, 19) and Mark (16: 15, 16).

4. What other things occurred between the resurrection and the ascension?

5. Give the story of the resurrection. Why was the soldiers' story not true?

STUDY X.

REVIEW.

1. Review the nine previous Studies.

2. Begin with the birth of Jesus and give a short synopsis of his life, as nearly in order of events as possible.

3. Take the Book of Mark. Let each member of the class take one chapter. If you have sixteen members, let each member give a one-minute talk on one chapter. Let the one who talks stand. In sixteen minutes you have a short history of the life of Christ as Mark gives it.

4. Study Matthew, Luke and John in the same way.

5. What wonderful miracle does John alone record? What one Mark, Matthew and Luke alone? Name some miracle recorded by all four writers.

6. Be able to give readily where the following Scriptural events are found: The parable of the good Samaritan (Luke 10: 31-36); the prodigal son (Luke 15: 11-32); the Sermon on the Mount; the calling of the twelve apostles (Matt. 10: 2); raising Lazarus (John 11: 38-41); the Great Commission.

7. The Sermon on the Mount is found in Matt. 5: 1-12. What is the important thought in chapter 5? Of the Beatitudes (vs. 3-12)? Chapter 6—Lord's Prayer (vs. 9-16)? Chapter 7—Golden Rule (v. 12)?

8. Commit to memory the Beatitudes, Lord's Prayer, Golden Rule, the communion as given by Matthew and Mark (Matt. 11: 28-30).

If possible, use one Bible. You can refer more easily to references. In all this work, constantly refer to the Bible. In discussing a subject, see what each one of the writers of the four Gospels says upon the topic under consideration.

CHAPTER XI.

Conclusion.

What is said here in conclusion will apply with equal force to evangelist, minister and all Christians.

1. The evangelist should not do anything in the present that may react against him or the church in the future. Present effects and little triumphs in trivial affairs may gratify vanity but reaction will come. There are victories more terrible than defeat; successes worse than failures; and there are brilliant devils that dazzle the world as well as brilliant heroes.

Many foolish things have been said and done under emotionalism that have shamed honest men. Excess in feeling and speech has made the simple gospel ludicrous to the thinking people. It is easy to influence the young under intense excitement. It is easy to gather a hundred children together, tell touching stories, and get them to do almost anything. Ask all to hold up their hands that want to go to heaven, and all will act in concert. Then tell all to stand who want to obey Jesus. Nearly all will do this. Now, that method is not honest. I believe in

evangelizing among the children, but it must be a concerted action among preacher, evangelist and parent. A quiet, serious conversation with children, explaining to them what it means to be a Christian, is far better. It is unfortunate in Christian life not to be able to point back to the time when you gave your heart willingly to the Lord.

What is true of children is true of adults. I can deliver a sermon at a Y. M. C. A. meeting, and get nearly all present to stand *up for the Lord,* as the phrase, so often used, expresses it. Not one in ten has any clear opinion of what he is doing. Much of this playing at confession reacts against Christian work. To call these people converts is to misstate the truth, and to injure the seeker in his efforts to become a Christian.

2. All coarse, silly and irreverent language should be avoided. Some of the language and illustrations used by some evangelists at men's meetings are disgraces. Leave these things to teachers, parents and physician. Let your language be chaste. I have heard the vulgar street rabble repeating the filthy jokes heard at a men's meeting. These meetings lower and cheapen religion. The Christianity of Christ is clean. By telling some vulgar joke, you may hear the rab-

ble laugh in derision, but you have not pointed any one to Jesus.

3. Illustrations, anecdotes and wit have their place in evangelism, but they may be used in such a manner as to do harm.

(1) The illustration should be dignified and chaste.

(2) The joke should teach a truth. To tell a story for the sake of the story is unpardonable. Wit at the beginning of a sermon, in order to get attention, and make plain the theme, is proper; but when you come to the last appeal, frivolity and mirth must give way to earnestness and solemnity. Sing in lofty strains.

4. Illustrations are valuable. The best illustrations are found in the Bible. A Bible story never grows old. A passage of Scripture, in explaining the illustration, adds force. Biography and history furnish a rich field for illustration.

Let your illustrations be true to history. You may tell the story of William Tell, Pocahontas, or the battle of Thermopylæ, without discussing the facts of these stories. It is historically true to relate them. But if one says that the battle of Issus was fought in Egypt 200 A. D., he is historically wrong. I heard an orator give an incident in the life of Douglas, *under Grant's*

administration. Douglas had been dead many years. I heard an evangelist tell the story of the lost ship, "Central America," and he was incorrect as to place, time and results. Be accurate.

The preaching of the evangelist should be of a high moral tone. His preaching should elevate the speech, tastes and deportment of the people who hear him. Sit at the feet of Jesus, and learn of him; then your conversation will be pure, loving and elevating. Your hearers will know that you have been with Jesus.

I conclude this volume with a sermon on "Progress in Religious Reformation," for two reasons:

1. Whenever I preach this sermon scores urge me to print it. Here I comply with their wishes.

2. In this address I have given a short history of the march of the church across the centuries. Christians should have some knowledge of the great religious movements, and be able to talk intelligently about Luther, Calvin, Wesley, Campbell and Jonathan Edwards. Knowledge is power.

Progress in Religious Reformation.

A Sermon Preached by J. V. Coombs.

When Jesus died, in all probability he had about five hundred followers. They were discouraged and hopeless. As their hearts were sorrowing and their eyes bedimmed with tears, they said, "We thought this was he who was to redeem Israel." Yesterday they had a Master. They saw him die on the cross. He seemed to be weaker than Jewish authority and Roman law. The star of hope had gone out.

But when the Spirit came on the day of Pentecost, they never doubted more. This little band of five hundred quickly became five thousand; then in the first century, five hundred thousand; then in the next century, two million, and on to five million when we reach the third century. At that rate of increase the world would soon have been conquered for Christ. But God's people quarreled. Two little men quarreled. It always takes little men to quarrel. Great men may discuss the great issues, but they never quarrel. Alexander, a bishop, and Arius, a prelate, both of Alexandria, Egypt, quarreled about Unitarianism and Trinitarianism. Man, pendulum-like, swings from extreme to extreme. Arius swung to the extreme of

Unitarianism, and Alexander to the extreme of Trinitarianism.

Two parties quickly went to battle. In 306 A. D. Constantine became emperor of Rome. In a way, in 310, he embraced Christianity, and changed the capital of the empire from Rome to Constantinople. In order to obtain favors from the emperor, men must be Christians, which meant that they must belong to the Constantine party. The whole army was baptized. The church was full of baptized but unconverted people.

This Arian controversy destroyed the quiet of the church. A delegation of bishops asked the emperor to call a council of bishops, and let them settle what orthodoxy is. We have been at this business for sixteen centuries, and finally we have settled what orthodoxy is. It is this: *Your doxy is not my doxy, and everything else is heterodoxy.* The emperor called the council to meet in Nice, a city of Asia Minor. This assembly, which convened 325 A. D. and continued in session till August 25—sixty-seven days—is called the First Council.

The council consisted of 318 bishops, besides presbyters, deacons and others; all told, 2,048 persons. Each party had some remarkable men. Eusebius, of Cæsarea, championed the cause of

Arius. Athanasius, of Alexandria, espoused the cause of Alexander (Jones' History, p. 171). This council debated and wrangled, but finally condemned Arius and ordered his books to be burned. Thus the Nicene Creed had its beginning. Born of an unholy alliance, it had an unrighteous influence on the church. Constantine declared that if the books of Arius were found in any home, the possessors of the books should be put to death. Thirty thousand people were murdered in Thrace and other territories for reading the books of Arius. Historians have had some trouble to find the cause of the Dark Ages. Some tell us it was because Greece, with her learning, had ceased to give light; others contend that it was because the state power of Rome failed to give protection. I will come nearer home. It was when the church put its hands upon the rights and liberties of men, and proposed to think for them.

We see in this first General Council the beginning of the union of state and church. Under Leo I., 441 A. D., we see the complete union of church and state. We need only a stronger man to ascend the throne, and the state will be subordinated to the church. The world found this man in Hildebrand, called Gregory VII. in Catholic history. He began his notorious career in

1073 A. D. As early as the time of Leo I., 441 A. D., the title "pope" had been used, but not in a political or ecclesiastical sense.

The early rulers at Rome were simply bishops. Pre-eminence was often given to certain bishops, as to the bishop of Jerusalem or Alexandria. Finally the bishop of Rome became by far the most noted and powerful. By an easy transition he became, not *a* bishop, but *the* universal bishop, which rapidly paved the way for the title "father" or "pope."

Gregory the Great, 590 A. D., was the first to wear the title "pope," or "universal bishop." By the time we reach Gregory VII., the title became universal. He claimed all temporal and spiritual power. He claimed the right to dethrone or enthrone princes and kings. Here are some of his haughty maxims: "There is only one name in the world, and that is Pope. All princes ought to kiss his feet. He alone can make bishops and dissolve councils. Nobody can judge him. He never has, and never can, err. He can depose princes and release subjects from oaths."

Against this usurpation of authority, Henry IV., of Germany, protested. Gregory claimed the right to appoint all earthly rulers. Henry denied this authority. Hildebrand (Gregory

VIII.), in order to subdue Henry, hurled the bull of excommunication against him. Henry in turn defied the Pope. Hildebrand said: "I will excommunicate from the Holy Church all followers of the rebellious German king. Choose you this day whom you will serve, Henry or the vicar in Rome." In an ignorant and dark age, the masses left Henry and took sides with the potentate in Rome. Henry found himself without subjects. He must make peace with the Pope. Over the mountains he went. Three days, barefooted and in the cloak of humiliation, he begged for pardon. The Pope came out, put his foot upon the neck of Henry, the token of submission, pardoned him, but Hildebrand appointed all officers and was triumphant. The *state had surrendered to the church.* Hildebrand started out to accomplish two things: Subordinate the state to the church, and the church to himself. He accomplished his designs. But his victories were not lasting, for Henry drove him out of Italy, and Hildebrand died an exile, but he had placed the Pope above all temporal power.

The culmination of Papal authority came in the reign of Innocent III. (1198). He took the title, "The Vicar of God," and declared that God never organized but one kingdom, the

church. All states must secure power from the church. He would rule the world. He said, "The Pope is the one luminary of the world." Hence all others shine from borrowed light. For two hundred years the vicar ruled the civilized world. There was no state. The popes made law and executed violators. Not fewer than sixty million were put to death in the name of religion. The cardinals and bishops went forth with pomp and gaudy display. The poor were taxed by the church until the burden could be carried no longer.

The princes of Italy drove the Pope from Rome. On the death of Gregory XI. the pope (1378) took refuge in Avignon, France, where he, with his successors, reigned seventy years. This period is called the captivity, as the Jews were in captivity seventy years in Babylon. This court of Avignon was a cesspool of vice, a court of extortion, extravagance, and unbounded profligacy and wickedness. Heathen Carthage, voluptuous Corinth or pagan Rome were not to be compared to this seventy years' debauchery. The wicked cardinals and haughty popes wanted more money. They could not get it by tax or appeal, hence they resorted to the *sale of indulgences*. Leo X. gave as a pretense for the sale of these indulgences that he needed the money

to carry on the Crusades and to erect St. Peter's Church. The real purpose was to pay the exorbitant expenses of the Papal court.

A regular price was fixed for the pardon of any crime from theft to murder. Commit the crime, pay so much money, and the Pope will pardon. Then they agreed to sell an indulgence even before it was committed. That notorious villain, John Tetzel, went forth peddling indulgences. In a gorgeously decorated cart, he went from town to city. Bells were rung as he entered the city. He mounted his cart and thus addressed the people: "God has sent me to you with his greatest gift. I have power to absolve you from any crime you have committed, and from any sins committed hereafter. The moment the money tinkles in the bottom of this box, your soul shall be as pure as a babe unborn. More than this, if you have any friend in purgatory, I am empowered to release his soul from purgatory and to carry it on angel-wings to heaven, on the payment of the money."

MARTIN LUTHER.

One brave little monk protested against this profligate court. He proclaimed that the sale of indulgences was sinful. For his opinions he was summoned before the Diet of Worms.

Charles V. presided. Luther's friends pleaded with him not to go. He replied, "If there were as many devils in Worms as there are tiles on the roofs of the houses, I would still go." Before this assembly Luther made an address, closing: "Here I take my stand. I can not do otherwise, so God help me. Amen."

In 1517 Luther nailed his ninety-five theses on the door of the church in Wittenberg. The Pope hurled the bull of excommunication against Luther. This, Luther burned in public. After the Diet of Worms (1521) Luther returned victorious, and Protestantism began. Luther was a brave man. All honor to him. If I wanted to wear a party name, I would not hesitate to wear the name of Luther. We are not married to Luther. The church is the bride; Christ, the bridegroom. Well did good Luther say: "Do not call yourselves Lutherans. Luther did not die for you. Call yourselves Christians." Luther did not go far enough. Maybe he went as far as the age would permit. We now need a man to call the people back to God.

For several years people had gone to priests for forgiveness. The priest had become the mediator instead of Christ. The Pope was God. The Catholic Church made the Pope God; the Greek Church, the Patriarch, God; while Prot-

estantism made the king, God. The bishop of England declared King James was inspired and could not do wrong. To-day we substitute law for God. We can not love a law, a principle or a theory. We can love a person.

JOHN CALVIN.

John Calvin came to exalt the sovereignty of God. He said: "God reigns. No longer to priests, but to a personal God." He exalted the sovereignty of God in a way that had not been heard since the days of the apostles. He saw the divine side of salvation, but lost sight of the human side. He saw what God had done, but lost sight of what man must do. Some people to-day say, "Why did not God make a man who could not sin?" Because he can not. Many things he can't do. God can't make two parallel lines meet. When they meet they are not parallel. He can't make white black. He can change black to white. He can and has made animals that can't sin. He can make another animal that can't sin, but that being will not be a man. He could make a being that looks like a man that can't sin. He has made the monkey and baboon, that can't sin. But he has made a being that we call a man, and given him the power to accept or reject. Take volition from

this being, and he is not a man. Calvin formulated the "Five Points of Calvinism" (election, hereditary sin, total depravity, predestination and foreordination), declaring that God had ordained a certain number to eternal damnation and some to eternal happiness; that the number is fixed, and can neither be increased nor decreased.

We have had some trouble to find out what Calvinism is. Let me define it as follows: *When you want religion, you can't get it; when you get it, you don't want it; when you have it, you don't know it; if you know it, you haven't got it; when you get it, you can't lose it; if you lose it, you never had it.* God would have all to be saved. To agonize and pray, and still stay away from Christ, is infidelity. You do not believe God. Jesus says to every child of man, "Come now."

Crossing from the Continent to Great Britain, we find the conditions no better. Dean Stanley, in speaking of the days of Wesley, said: "The nation was corrupt. Worldliness was everywhere. Many preachers never preached a sermon. They hired substitutes while they spent their time at horse-races, fox-chases, and in the inns." We need a reformation to call the people back to a life of godliness.

JOHN WESLEY.

The mission of John Wesley was to reform society. He urged men to righteousness. Entering the church is not enough. The followers of Jesus must live a life of prayer and righteousness. Wherever the followers of Wesley have gone, they have gone as a warm-hearted, praying people.

IN AMERICA.

The Puritans came to Massachusetts, the Quakers to Pennsylvania, the Catholics to Maryland and the Swedes to Delaware, for religious liberty. But, with one exception, just as soon as they obtained power, they would not tolerate any one who did not accept their faith. The Pilgrims banished the Quakers, and threatened death to them if they returned. Three Baptists came from Virginia to visit a sick uncle in Lynn, Mass. They had prayers with the sick man. For this offense against the law they were fined, whipped and sent out of the State. Men were whipped because they would not have their children baptized (Belcher's History, p. 172).

Roger Williams was driven out of Massachusetts and hunted like a partridge. He lived fourteen weeks in banishment among savages, where finally he found the rest among them that

was denied him among Christians. Here in Rhode Island, in 1639, Williams was immersed by Ezekiel Holliman. Then Roger Williams immersed Holliman and nine others, or eleven immersed in all. There was not one immersed person in the colony. Williams was immersed by an unimmersed person, but here began the first Baptist church in America (McClintock and Strong, p. 654). Surely succession is not found here, and yet it is a properly constituted Baptist church. If ten men, all unconverted, are alone in the wilderness, and desire to become Christians, they can constitute a New Testament church if they desire. In the Old Dominion, religious liberty was refused to all who did not conform to the Established Church. In 1662 the Commonwealth of Virginia passed a law fining all persons who refused to have their children baptized (Henning's Statutes, p. 165). In 1769 three Baptist preachers were arrested. The indictment read: "Indicted for preaching the gospel of the Son of God." As the clerk was reading the indictment a plain-dressed man entered the court-room. His clothing was spattered with mud, for he had ridden fifty miles on horseback from his home in Hanover County, Va. The prosecuting attorney harangued the jury and abused the accused. When he closed

his address, this stranger, a young man, arose and said, "May it please the Court, I see these men have no advocate, and I have come to speak in their behalf." That man was Patrick Henry. He called for the indictment. Reading it aloud, waving it over his head a few times, he exclaimed: "Charged with preaching the gospel of the Son of God. Did I read the indictment correctly? What is the crime? Accused of preaching the gospel of the Son of God." Amid profound silence and astonishment, he paused, waved the indictment again and again, and exclaimed, "My God!" Another long pause. Henry resumed: "In a day like this, when truth is about to break her fetters, when man is ready to arise and claim his natural rights, here in America, these men are accused as criminals for preaching the gospel of the Son of God. Great God! What an accusation! We came to America for political and religious liberty. May it please your Honor, *what law have these men violated?*" He closed his great speech, waved the indictment and sat down. The silence was painful. The prosecuting attorney was pale. The judge, to break the awful silence, rapped for order, though all was as still as death, and shouted, *"Sheriff, discharge these men."* A few years before this, Patrick Henry made the first

great speech in favor of political liberty, and the chairman shouted "Treason! treason!" Here he made the first great speech in favor of religious liberty.

This was an age of religious hate and bigotry. After the Revolution, persecution ceased, but sectarian strife continued. So-called Christians hurled bitter denunciations against those who did not conform to their mode of worship. About the beginning of the next century after the Revolution a few men began to plead for harmony. There was a tendency to break away from human creeds and party names. The Methodists, Baptists and Presbyterians were the great Protestant denominations. There was a revolt in each of these denominations. There was a revolt against creeds and partyism.

O'KELLEY.

James O'Kelley, in 1792, in North Carolina, gave notice to the Methodist Conference that he could no longer wear a party name or be governed by a human creed. He had quite a following in North Carolina and Virginia.

The second movement originated in Hartland, Vt. Dr. Abner Jones, in 1800, declared his opposition to all "sectarian names and creeds." He was a preacher in the Regular Baptist Church.

The third revolt originated among the Presbyterians in 1801. Barton W. Stone, of Kentucky, in 1803, declared the followers of Christ should be called Christians *only*. He rejected all ecclesiastical authority, and in the great Cane Ridge revival, in 1803, began to teach this doctrine.

From these three movements, rather vague in their purpose, originated the "Christian Connection." Barton Stone himself, and many of those who went out from the Presbyterians with him, cast his lot with the restoration started by the Campbells.

In 1807 a Scotch Presbyterian preacher landed at Philadelphia. He found the synod in session. He told his brethren that he came to America to preach. He was sent to Washington, Pa., where he began to preach for the Seceder Presbyterian Church. He had not preached long before he went a few miles north of Washington, Pa., to conduct a communion service. Here he found the Old and the New School adherents worshiping. He invited all to commune with the Lord. He was condemned for this act of affection.

What is the difference between the Old and the New School? This is the difference I find: The Old School says, "In Adam's fall we die

all," while the New says, "In Adam's fall we all die." One takes their religion in poetry and the other in prose.

Thomas Campbell said that primitive Christianity could not prosper under these conditions. The Bible was a dead letter. Religious bigotry and sectarian strife divided the followers of Christ. His former brethren criticized him and condemned his actions. In reply Mr. Campbell said: "Where the Bible speaks, we speak; and where the Bible is silent, we are silent." The great mass of people believed with Campbell, and in 1809 was organized the Christian Association of Washington. Mr. Campbell drew up what he called "The Declaration and Address."

In 1809 his son Alexander arrived in this country. When Mr. Campbell learned of the arrival of his family, he started on horseback to meet them. In the wilderness of Pennsylvania he met his family. After an affectionate greeting, he told his son of this religious change. At once Alexander told his father that he had undergone a similar change. On arriving at Washington, Pa., Alexander gave the "Declaration" a more careful reading. He said to his father: "If we adopt this declaration, 'Where the Scriptures speak, we speak; where these are

silent, we are silent,' we must abandon infant baptism." In conversation with a Mr. Riddle, Thomas Campbell said, "We must have a thus saith the Lord for all our actions." "Then," replied Mr. Riddle, "you must become a Baptist, for there is no authority for infant baptism." Mr. Campbell replied, "To the law and the testimony; if there is no authority for infant baptism, it must go." The Campbells began to investigate, and decided that there was no warrant for either infant baptism or for sprinkling.

In June, 1812, Thomas Campbell, his wife, his daughter Dorothea, Alexander and his wife, and two others, Mr. Hanen and wife—seven in all—were immersed in Buffalo Creek by Mr. Luce, a Baptist preacher. It was agreed that no experience was to be given, but that they should be baptized upon a simple confession of faith. At once they cast their efforts with the Baptists, but agreed to stand by the declaration, "Whatever the Bible commands us to do, we will do; what it commands us not to do, we do not. Where it is silent, there is freedom of opinion."

Before the Baptist Association of which he was a member Alex. Campbell preached his famous sermon on the law, in 1816. Many Baptists objected to the sermon. It was easily

to be seen that they must become an independent society in order to restore New Testament Christianity. In 1823 they left the Brush Run Association, and united with the Redstone Association. They were then changed to the Wellsburg Association. The members of this association agreed with Mr. Campbell, and in 1828 they rejected all human names and creeds. The current Reformation, started by Campbell, really began in 1812. In 1823 the great facts were taught, and in 1828 the New Testament church was restored.

Luther attempted to reform the Catholic Church, John Wesley the Episcopalian, and Roger Williams the Independents, but the Campbells came to restore the New Testament church. Let us look at the steps that took the people away from the true church.

The first step was *man worship*. We see this in the days of Paul, when the brethren of Corinth desired to wear party names.

The second step was in the year 251, when the New Testament was rejected and opinion substituted. Here was the first case of pouring for baptism—the baptism of the skeptic Novatian, who was sick, and water was poured on him while he was in bed.

The third step was in the Nicene Creed, in

325. A human creed took the place of the divine confession.

The fourth step was when the Council of Ravenna (1311) changed the ordinance of baptism by a legislative act.

The fifth step was when man was exalted above God. In this period we hear such phrases as "Lord God the Patriarch," "Lord God the Pope."

The first step back toward the divine line was made by Luther, the second by John Calvin, the third by Wesley, the fourth by Roger Williams, and the last by Alexander Campbell.

ALEXANDER CAMPBELL.

I have said many things about Luther, Calvin, Wesley and Williams. In conclusion, may I not say a few things about Campbell? I will not risk my judgment, but quote from Hart's "Literature" and from Dr. Tupper's book, "The Seven Great Lights." Mr. Tupper, at the time he wrote this book, was pastor of the Baptist Church in Denver. Here is the estimate put upon Campbell by these men: "Mr. Campbell did the work of ten men. He founded and endowed Bethany College. He was president of the college during the active part of his life. He preached from New York to Missouri, edited

a paper, and held five of the greatest religious debates ever held in America."

Mr. Campbell was challenged for debate several times before he accepted. He believed it to be wrong to bring God's word into debate. But when Mr. Walker said, "Meet me or give up your plea," Campbell said that for truth's sake he would debate. In 1820 he held his first debate with Mr. John Walker, at Mount Pleasant, O. His opponents were not satisfied, and in 1823, at Washington, Ky., he met Mr. McCalla. Both of these men were Presbyterians. It was agreed that Mr. McCalla should pay half of the expense of the debate, but Mr. Campbell had to publish it alone. He now should rest.

Robert Owen, the Scotch infidel, purchased a large tract of land in southern Indiana, and declared that his system of social science would kill Christianity in fifty years. He challenged any one to meet him in debate. For three years that challenge was not accepted. Mr. Campbell wrote Mr. Owen that he would meet him in debate. In 1829, in Cincinnati, the debate was held. Mr. Owen made an able address. Little and big skeptics have been quoting his speech ever since. In his second and third speeches he repeated the speech of the first day. On the

third day Mr. Campbell said: "Mr. Owen, you have the affirmative. Continue in your argument, or I shall build an affirmative." Owen replied: "I came here for truth, Mr. Campbell. If you have any truth to give, you can take as long as you like." Mr. Campbell began that wonderful speech that continued twelve hours. Six days, and the debate is over. Owen thanked the moderators, when Campbell said, "Before I bid you farewell, I wish to ask, How many of you will go home and help Mr. Owen build up social science?" Three arose. "How many will go back home to defend the Bible and Christianity?" Sixteen hundred arose. Mr. Owen stepped off of the platform a defeated man, and died in London a Spiritualist.

Bishop Purcell, a Catholic bishop of Cincinnati, attacked the public school system. He declared it unconstitutional. Campbell agreed to defend the system, and also to show that Protestantism was right and Catholicism wrong. The debate took place in 1833, in Cincinnati. The public school system went on, and we owe more to Mr. Campbell for the system than to any other ten men, save Horace Mann. Mr. Campbell has settled the question with his former brethren (the Seceders), with the infidels, and the Catholics. He should rest. No; jeal-

ousy and hate still linger. He is growing old now, but he must go on horseback to Lexington, to meet Mr. Rice, a Presbyterian preacher.

His opponents said, in this debate, that Mr. Campbell *must be driven to the wall.* If they can't defeat him in argument, they will continue the debate until he is exhausted. The debate began in 1842, with Henry Clay, the silver-tongued orator of Kentucky, as moderator. One day, two days, five days, and Campbell is not driven to the wall. Clay says: "Campbell may be wrong, but all Kentucky can not prove that he is wrong." Ten days, twelve days, seventeen, and now eighteen days, and a halt is called. Who is victorious? The retail price of that book is four dollars. The book is found only in the homes of the members of the church of Christ. This tells you who was driven to the wall.

While the "Declaration and Address" contained many valuable truths, I wish to notice two things. One of the great features was the union of God's people upon the one book, the Bible, and the one name, "Christian." Then Christian union was a new thing. Now all religious societies favor it. A man who does not champion the union of Christians is living in the past.

The second great point was a rational plan of salvation. What was called justification by faith was justification by feelings. Emotionalism was a test of conversion. A man pointed to his feelings as evidence of his acceptance before God, instead of trusting the words of Jesus. Frenzy, ecstasy and vain imaginations controlled nearly all the revival meetings. Campbell came calling the people to the promises of Jesus. The school of emotionalism said, "Get the Spirit and come to Christ." The gospel says, "Come to Christ and receive the Spirit." Religious frenzy says, "I know I am a Christian because I feel happy." Rational men say, "We are happy because we know we are Christians."

All Christians are longing for that great day when sectism and hate will be no more. The past, with its defeats and victories, is behind. The future is ours to improve or neglect. The sole original herald of this new religion was an obscure Nazarite in coarse garments, lifting up his voice in the wilderness, soon arrested, imprisoned and beheaded. Then came the lowly Nazarene, who spent a few years in the work of mercy, and without leaving one page of written history or an organized society, he yielded to an ignoble death. The shepherd is smitten and the sheep are scattered. In an

upper room in Jerusalem is gathered a little band of one hundred and twenty disciples. They are waiting for the coming of the Spirit that will guide them into all truth. This was in the age of Augustus, when the word of Cæsar was law. But all that made Cæsar pompous and brilliant has forever passed away, but the little kingdom that lay sleeping there in the hearts of that little band has survived the decay of empires, and is this day the most powerful force on earth.

Now the wintry chill of persecution comes and it seems that the cause of Christ would fail on earth. But the season of rejoicing came, heralded by such warbles of God's truth as Wycliffe and Wesley and Calvin and Campbell. The Bible is unlocked and sent back to the saints. We see the nations springing out of darkness into light. We catch the first notes of triumph. The dim twilight of the past is fading away before the roseate hue of the morning. But the complete triumph has not yet come. It will come when we have a spiritual brotherhood, redeemed from all human authority, with no test of fellowship but a complete surrender to Christ. Over such a union of God's people the heavens would stoop to kiss the earth now reconciled to God; and every sower that went forth

to sow in tears, and every reaper that went forth to reap in joy, would rejoice before the Lord forever and forever. What are you doing to bring about that glorious day when all of God's people shall be one?

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